

THE IMPORTVDATE 26

B E G G E R

For things necessary, or necessity,
without deniall.

Or a Treatise, wherein is shewed the lawfull-
nesse of praying absolutely for necessary temporall
things, without doubting or wavering, and that the Saints of
God may and ought, as absolutely depend upon God, for their
dayly bread, as they may for the pardon of their sinnes, and
that the cause is in themselves, who doe
not obtaine them.

Whereunto is annexed

An Answer to M^r. NORRICE his 5 Arguments,
which were framed against it, together with an Answer to his
Prosopopeia, wherein, as well the insufficiency of those Arguments,
as the deceitfullnesse of his Collections, is
plainely manifested

By R. B.

K. Boyle

*Cast thy burthen upon the Lord, and he shall susteine thee: He shall never
suffer the Righteous to be mooved, Psal. 55.22.*

*Jesus said unto him, if thou canst beleve, all things are possible to him that
beleeveth, Mark. 9.23.*



Printed in the Yeare 1637.

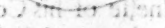
B E G G E R

without detail.

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The first of these, who for
some great and true reason
of his own, and the
others, without doubt, of
the whole, and the
rest of paying absolute
Obedience, wherein is
shown the law.

11 3
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An Answer to M. D. ...
which were found ...
Photograph ...
in the description ...
mainly manifested



8. H. N.

1. The first is the fact that the
 2. second is the fact that the
 3. third is the fact that the
 4. fourth is the fact that the
 5. fifth is the fact that the
 6. sixth is the fact that the
 7. seventh is the fact that the
 8. eighth is the fact that the
 9. ninth is the fact that the
 10. tenth is the fact that the

Printed in the Year 1835.

The well-affected Reader.



WHEN I first conceived and penned this Treatise (gentle Reader) concerning praying for temporall blessings, it was farre from my thoughts, that ever it should come abroad to the publike view of the world: it being (as it were) but a Letter sent to *Mr. Norrice* in private, wherein (by his speciall intreatie) I unfolded myself unto him, concerning the subject before specified, as allso what I conceived of his 5 Arguments intently framed by him, to crosse or contradict what I before affirmed to him in private, concerning the point of *praying absolutely for temporall necessities*. I say, I did not once imagine, that this which I thus wrote to a freind in private, should ever have bene printed and made publike. That which occasioneth me now (contrary to my former thoughts) to commit it in a publike manner to every mans eye and censure, is *Mr. Norrice* his slanderous misconstructions and false reports of my writings, which he caused long since (about 5 yeares) to fly up and downe the Country: And now (fearing belike they were forgotten) they are againe renewed and revived by him. For no sooner had I

sent him in writing (according as hee desired me) what I conceived of the point above named, together with an answer to his ; Arguments, but presently hee gave out (and that in writing) that my writings contained in them divers errors and absurdities, if not blasphemies, as in my answer to his Prosopopeia is fully manifested.

Those false reports and injurious slanders being (as I suppose) almost forgotten, are againe renewed by him, and now on foote as fresh as ever: by reason whereof I undergoe many heavy censures, which to me is exceeding grievous, both in respect of the inward and outward man: for as the soule is wounded, so a mans good name by such dealing is stained. Wherefore I could not chuse, but commit it to the view of all, choosing rather to commit my self and writings, to the various censures of the multitude; then that the truth (through my silence) should be smothered by the foggy mists of falshood, and the least occasion given for any one to thinke, that those scandalls, which are falsely layd upon me, are but justly deserved blame.

I have no liberty to add too, or diminish any thing from the first copy, but as I wrote it to *M^r. Norrice*, and as he hath it copyed in his hands, so I am compelled to publish it; and that for 2 reasons. First lest hee should say and affirme, that these are not the writings which hee had from me, and so free himself (at least as some may take it) from some (if not from all) of that deserved blame, which is layd upon him, for abusing my writings. And secondly that his slanderous collections and aspersions cast upon me, in respect of my writings, may be plainly seene by them that read my writings, and compare them with his speeches, together with his collections hereafter mentioned.



Now

Now seeing there is a necessity laid upon me, (as thou
best courteous and well disposed Reader) to publish these
my writings without correction, either of matter or
words, I would intreate thee to deale with me, as (I pre-
sume) thou (being in the same case with me) wouldst de-
sire others to deale with thee, even charitably to con-
sider true all things, and interpret them in the better part.
Looke not so much (it being written to a freind in pri-
vate) for curiously composed sentences, and elegancie of
phrase, as upon the truth of the matter, and the comfort
which the right imbracing of the same, will bring unto
thy soule; for it will not onely uphold thee as an ancre in
the midst of the foming waves of this worlds calamities,
but allso free thee from innumerable inconveniences,
which otherwise are like to befall thee.

If upon thy perusing my writings, thou findest any such
errorrs of matter as are reported of me, and canst mani-
fest them unto me as my sinne, I shall willingly confesse
my sayling, and give publike satisfaction. I need say no
more for present, in regard I have given thee some ad-
vertisements in the Epilogue or Conclusion of this en-
suing Treatise: onely I desire thee to take due conside-
ration, as well of those advertisements, as allso of those
other truths, contained in these few sheets, and weigh
them all in the balance of the Sanctuary, and not (by rea-
son of thy prejudicate opinion of the Author) to deprive
thy self of those priviledges, which the right imbracing
of those truths, hereafter manifested, will bring unto
thee. Howsoever my hearts desire and prayer to God is,
that the truth may still flourish, notwithstanding the many
subtrill delusions of the adversaries, who with their cun-
ning arguments, doe like Iannes and Iambres, those Æ-
gyptian jugglers, secretly resist the truth: yea my desire is,

that it may evidently and with speed appeare, that the Truth hath devoured error, as the serpent of Moses did the Enchanters: Thus (assuredly expecting Gods accomplishment of my desire) I commit what I have written to thy consideration, and thee to Gods protection, wishing thee to use what I have written to thy comfort, praying the Lord withall, to make thy heart stable and unblamable in holinesse.

Thine in all good affection,

RICE BOYE.

For



For praying absolutely for
necessary temporall things, without
doubting and wavering, and that the Saints of
God may and ought, as absolutely depend upon the pro-
mises of God, for their dayly bread, as they may for
the pardon of their sinnes, and that the cause
is in themselves, who doe not
obtaine them.

IT may be thought of many, that
concerning prayer for outward things, wee
doe but (as the saying is) *nodum in scirpo*
quarere, even contend about trifles. Indeed
the matter of our contention (at the first
sight) doth not seeme great, but being right-
ly considered, it is of great consequence; *It is*
for the faith, for which we are commaun-
ded earnestly to contend. That which is the
ground of this controversy, is this word, *If*, which some doe labour
to joyne with, and wee labour to sepeare, and remoove it from the
prayers of Gods faithfull servants. Here then is the summe of the
whole matter. They affirme that for outward necessary things, wee
ought to pray with an, *If*; but we affirme that, *If*, in all such prayers
must be layd aside. Wherefore it shall not be unmette (before we
speake particularly of the matter in hand) to shew how this word, *If*,
is taken in the Scriptures. This particle, *If*, then is taken in the
Scriptures either for a terme of condition, or els for a terme of doubt.
It is a terme of condition Deut. 4. 30. 31. *If thou turne to the Lord*
thy God, and shall be obedient unto his voyce: he will not forsake thee,
neither

neither destroy thee, &c. This and aliother such like places, may be
turned *participially*, thus: Thou turning to the Lord, and being
obedient unto him, he will not forsake thee, nor destroy thee. Se-
condly this particle, *If*, is not onely a terme of condition, but also
terme of doubt, and distrustfullnesse; and so it is 2.Kings 7. 19. *If*
the Lord should make windowes in heaven, might such things be? As
if he had sayd, I cannot beleve that such a plenty of come will be
in Samaria, notwithstanding the Lord doth make windowes in
heaven. He doubted of the truth of the Prophets word: Now to
the thing in hand. In what sence then is this word (*If*) used in prayer
for necessary temporall blessings? as it is *conditionall* or *doubtfull*
if conditionall (as the truth is, the most would have it) then our
prayers for outward necessary blessings must be framed thus; *O*
Father, if the gift of things necessary for my present being shall stand
with thy will, then be pleased to bestow it upon me. In which petition
this word (*If*) is not onely conditionall, but also doubtfull: We doe
not by this saying referre it to the will of God; but in so praying we
doubt whether it doth agree with the will of God, to bestow upon
us things necessary for our present being, which maner of praying
doth manifest both *ignorance* and *infidelity*; wee know not whe-
ther it be the will of God or not, to give us such things as we aske,
and then no marvaill, if we doubt whether we shall have them yea
or no. Therefore contrary to the common opinion we conclude
That the particle (If) ought to be excluded from the prayers of Gods
faithfull servants, yea from such prayers which they make for outward
necessary blessings. This doth appeare by our Saviours words Mat. 6.
where he commaundeth his Disciples to pray for things necessary
for soule and body, without any *If* at all. I thinke it be receaved of
all without contradiction as a generall truth, that that prayer, which
we call the Lords prayer, (and so call it because it is the Lord
Christis owne framing) is *exemplar absolutissimum*, such an absolute
pattern of prayer, as that, there is nothing in it superfluous, neither
is there any thing essentiall to prayer wanting. If then nothing there-
in is superfluous, neither yet any thing essentiall to prayer wanting,
then surely this particle, *If*, ought to be excluded from all the peti-
tions of the Lords prayer, because we find that in the whole forme it
is wanting. You all acknowledge that there is no need of any (*If*) in
any of the petitions, but in the fourth onely, in which petition ye
say

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y that it is *implied*. If this be graunted, then it must needs be,
st that somewhat essentiall to prayer in Christs forme is wanting,
nd then secondly that Christs forme is not perfect (which is contra-
y to your owne tenent) for ye confesse that the forme is perfect,
nd then it must needs be (if the forme be not perfect) that there
anted either skill or will in Christ to make such a forme of prayer,
which could not be mended, which for any man to affirme, is no
esse then blasphemy.

Wherefore (for ought I see) so long as wee keepe our selves
close to the word of God, and frame our petitions according to his
will revealed in the same, there is no need of any (If) in any of our
prayers, no not in such prayers which wee make unto God for
temporall blessings. But more of this hereafter. Now more fully to
manifest, and more evidently to proove our tenent, concerning ab-
solute prayer for temporall necessary blessings, wee will draw all the
matter (as is specified in our title afore-mentioned) into these three
heads. *First that necessarie temporall blessings, ought to be prayed for
without doubting or wavering. Or thus: Faith without doubting is as
well required in such prayers, which are made to God for necessarie
temporall things, as it is in those which are made for spirituall blessings.*
Secondly, *that the Saints of God may and ought, as absolutelie depend
upon the promises of God, for their daily bread, (i. e.) for things ne-
cessarie, as they may for the pardon of their sinnes. And thirdly, that
the cause is in themselves, who doe not obtaine them.* These are the
branches, which (as I conceive) doe naturally spring from the roote
of our tenent, concerning absolute prayer for necessary temporall
things, what fruit doe grow upon each of them, ye shall (by Gods
assistance) plainly and briefly see: And first of the first; namely,
*That necessarie temporall things ought to be prayed for, without doub-
ting and wavering.* That faith without wavering is required in all
prayers made unto God, as well for temporall as spirituall things, I
thinke it is not (I know it cannot be) denyed of any. For faith in
prayer is not accidentall, but essentiall, it is not contingent, but ne-
cessary, it cannot be seperated from prayer, *sine subjecti interitu*, with-
out its violation. Faith is that which makes prayer to be as a sweete
smelling sacrifice in Gods nostrills, but without it, it is displeasing:
For whatsoever is not of faith is sinne, Rom. 14. last. Whereupon
Augustine affirmeth, that our righteousnesse is discerned from unrighte-

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confesse, not by the law of works, but of faith, without which faith, whatsoever seemed good works, are sinnes, and turned into sinnes; neither can it be that such prayers will bring either comfort to man, or glory to God, seeing they doe not please him, whom to please without faith (as the Apostle affirmeth Heb. 11.6.) is impossible. Whereupon our Apostle Paul doth expressly commaund us, to send faith with all our prayers, as appeareth 1. Tim. 2.8. *I will therefore (sayth he) that men pray every where, lifting up holy hands without wrath and doubting.* And if any man should thinke, the Apostles meaning in this place is restrained onely to spirituall things, our Saviour himself shall give him satisfaction Luk. 12.28.29. where he doeth speake of temporalls, from whom our Apostle did fetch his text, where he doeth reprove the Disciples for their infidelity, concerning outward things, and he doeth draw reproofing arguments from the lesse to the greater; did the Lord feed the fowles, and cloath the grasse? how much more will he feed and cloath you, oh ye of little faith? whereupon he addeth this prohibition, *Seeke not what ye shall eat, or what ye shall drinke, neither be ye of doubtfull mind.* Hence it is that our Apostle James doeth lay downe a rule how to pray, *But let him aske in faith nothing wavering,* James 1. 6. In which words are condemned by the Apostle as a sinne, all wavering & doubting prayers, which he doeth proove in the ensuing words by three severall things. The first is by a similitude, he that wavereth and doubteth in prayer, is like a wave in the sea driven with the wind and tossed, and therefore they please not God. Secondly he prooveth it by a reason drawn from the discommodity, which it bringeth; It doeth hinder a man from the obtaining the thing he desireth. Thirdly hee doeth condemne it by a generall sentence, received as true of all men: *A wavering minded man is unstable in all his wayes.* Thus it is plaine, that wavering and doubting in prayer, is by the holy Ghost condemned as a sinne, and the contrary, namely, solide, certaine, and undaunted confidence required. And surely concerning the thing in hand, we may say with a Domesticke writer, *If faith be a verene, then doubting is a vice:* for certainly (as we sayd before) it is unresistable, whatsoever is not of faith is sinne. Adde unto all this the definitions of prayer, as we find them recorded by our owne Divines. By some it is defined thus: *To make prayer, is to put up request to God, according to his word, from a contrite heart in the name of Christ,*
with

with full assurance to be heard. This last clause (saith the Author) is
 so necessary in prayer, as that the want of it maketh prayer no
 prayer; for (saith hee) *how can a man pray for any thing effectually,*
who doubteth whether he shall obtaine it or no. Whereupon hee con-
 cludeth, *that prayer must be made with faith, whereby a man must*
have certaine assurance to be heard. By others it is defined thus:
 Prayer is an ardent affection, tending unto God, whereby wee aske
 and looke for, onely from God in Christ, things belonging to soule
 and body; *Secundum ipsius mandatum & promissiones*, according to
 that which he hath commaunded to aske, and promised to give.
 Againe Calvine doeth define it thus: *Est enim quadam hominum*
cum Deo communicatio, &c. It is a certaine communication, or tal-
 king of men with God, whereby they entering the heavenly San-
 ctuary, they doe speake or mention unto him (as it were face to
 face) his promises, and that they beleewe, that whatsoever the word
 doeth warrant unto them, *non fuisse vanum*, it cannot be in vaine.
 All these definitions tend to one and the same purpose, in them all
 the point is verified: That faith without wavering is necessary requi-
 red in all prayer, as well for temporall, as spiritual blessings. And to
 what end (sayth Calvine) doeth our Saviour so often say to the
 diseased, according to thy faith be it unto thee? but to manifest un-
 to us, *quod contra fidem nihil consequi nos posse*, that without faith we
 cannot, nor may not expect to receive any thing at the hands of
 God. And surely if our prayers are not grounded upon faith, tis but
 a vaine thing once to thinke that they will profit. Wherefore (good
 Christian Reader) I beseech thee in the bowels of mercy in Christ
 Iesus, ponder well and consider this, ground thy prayer upon faith,
 and thy faith upon Gods Word, aske what thou doest aske accor-
 ding to his revealed will, walke within thy limits, keepe faith and a
 good conscience, wrestle with God (as did Iacob Gen. 32.) and thou
 feare not to call thy self by the name of Israel; for as a Prince shalt
 thou have power with God, and with men, and shalt prevayle. Call not
 Gods power into question, doubt not of his willingness to succour
 thee, neither stagger at any of his promises, no not at those which
 he hath made unto thee for thy dayly maintenance, for surely they
 are all faithfull, thou mayest absolutely without all doubt depend
 upon them, which is our second branch, and the reason of the for-
 mer.

21 *That the Saints of God may and ought, as absolutelie depend upon
 the promises of God, for their daily bread, (1.) for things necessarie,
 as they may for the pardon of their sinnes, is also easily justifiable by
 the Scriptures. It is indifferently acknowledged by our whole
 Church, that the promises of God, concerning the pardon of sinnes,
 and life eternall; ought absolutely to be depended upon God with-
 out any scruple. What? shall the promises, concerning the soule,
 (which is the greater) be relied upon and beleevd? and shall the
 truth of the promises, concerning the body, (which is the lesse) be
 suspected? If I have told you earthly things (sayth Christ Ioh. 3. 12.)
 & ye beleevd me not, how shall ye beleevd if I tell you heavenly things?
 If wee dare not give credit to the lesse, how shall wee beleevd the
 greater? for our faith hath all one ground. The ground of our de-
 pending upon God, for soule or body, is his promises, which God
 in Christ absolutely made to all his servants, as the Apostle prooveth
 2. Cor. 1. 10. *All the promises* (as well temporaries as spiritualls)
are in Christ Yea, and in him Amen. Hee is faithfull in every one
 of them, yea for the keeping of the least, he hath layd his credit to
 pawne, and if God failes in any of his promises, his credit must needs
 suffer. But our Apostle hath remooved this doubt Heb. 10. 23. *Fid-
 elis Dominus*; the Lord is faithfull that promiseth. And upon this
 foundation (as I sayd before) is our faith and confident depending
 upon God, grounded. He hath promised to save me Mal. 3. 16.
They shall be mine, saith the Lord. Hee hath promised never to for-
 sake me, nor to leave me, Iosuah 1. 5. *I will not leave thee, nor for-
 sake thee.* Hee hath promised to comfort me in distresse, Psal. 91. 15.
I will be with him in trouble; Hee hath promised to give me things
 necessary for my bodily sustenance, Psal. 37. 19. *In the dayes of fa-
 mine they shall be satisfied*, and because he hath made these promises,
 therefore I beleevd them. Finally he hath promised to heare any
 petition that I shall make unto him, according to his will, and there-
 fore I have this confidence in him, and will come boldly to the
 throne of grace, for he is faithfull that promiseth. Wherefore seeing
 the promises; both of temporall and eternall favours, are equally ab-
 solute, and seeing God is faithfull in all his promises, as well in the
 one sort; as he is in the other; it must needs be that the Saints (unto
 whom onely the promises belong) may and ought, as absolutely de-
 pend upon those, concerning this life, as they may upon those, con-
 cerning*

cerning the life to come. Now that the promises are equally absolute (which indeed is the onely thing to proove) it doeth plainly appeare by diuers places; first the Apostle St. Peter in the 2. Epistle chap. 1. 3. doeth assure us, that *the Lord and Father of our Lord Iesus Christ, hath given unto us all things that pertaine unto life and godlynesse*. Hence it is that St. Iohn in his first Epistle chap. 5. writing to all beleeuers in generall (*ταυτα εγραψα υμιν ταυτα πιστευουσιν* &c. these things have I written to you that beleeeve) he doeth in the 14. verse include himself among the rest, and plainly declare unto all men, that the manner of their praying was, not onely to speake with the tongue; but also with the heart to beleeeve that God is faithfull in that very promise, contract or covenant, for the obtaining whereof they doe at any time sue unto him. For (saith he) *this is the confidence that we haue in him; if we aske any thing, (i.e.) any thing for soule or bodie, according to his will, (i.e.) according to his will revealed in his word; he heareth us. And if we know that he heareth us, whatsoever we aske, we haue the petitions that we desired of him*. An admirable resolution of true beleeuers; (this is the confidence we haue in him) they doubted not of his eternall; no nor yet of his temporall promises; *godliness* (as they knew full well) *having the promise of both*; 1. Tim. 4. 8. If this will not perswade thee; (*Oh thou of little faith*) absolutely to depend upon Gods providence and promises for temporall necessaryes; heare what our Saviour himself sayth Iohn 15. 7. *If ye abide in me, and my word in you, aske what ye will, and it shall be done unto you*; as if he had sayd, you abiding in me by faith, and keepe your selves within the compasse of my word, and then aske what you will, it shall be done unto you. And least any man should thinke, this clause (*aske what you will*) in this our Saviour speech, ought to be restrained onely to spirituall things; Christ himselfe (who doeth best know his owne meaning) doeth expound himselfe Math. 6. For his Disciples being desirous to be instructed how to pray, as appeareth Luke 11. 1. Christ accordingly was willing and did teach them, as appeareth both by St. Luke and also by St. Mathew in the chapter before quoted, where he doeth expressly speake of *temporall*. Neither doeth he leave it as a thing indifferent, to depend or not to depend upon his promises for temporall matters; but he doeth command us in both places absolutely to pray, and depend upon him for bodily necessaryes, without distrusting his will. This doeth ap-

peare in his owne comandement, which he set forth upon the fourth petition in Math. 6. 25. to the end of the chapter, where he doeth plainly manifest unto us, that the faithfull *seekers of his Kingdome, shall not want the comfortable blessings of the earth.* His words are very playne, ye find not in them any (If) at all, they are indeed an absolute promise, *Seeke first the Kingdome of God and his righteousness, and all these things shall be added unto you.* Seeke his Kingdome in the first place, bread and cloathing shall be given thee in the second place. And to the end no man should doubt at any time of this temporall promise, our Saviour doeth use in the same chapter strong reasons to perswade us, which are drawne a *minoris ad majus*, and we may conceive it thus: *If God (sayth Christ) thus provide foode for the fowles and birds, and doeth give the grasse such beautiefull cloathing, which to day is, and to morrow is cast into the oven: How much more will he provide for you? But ye see by experience, that the Lord doeth provide for the fowles, the birds, and the grasse: therefore your faith (which is the evidence of things not seene) should much more teach you, that God (who is your loving father) will not faile you.* And more deeply to imprint in the hearts of his hearers the truth of this matter, he doeth sharply reprove those that stagger at the truth of his speech, for he saith unto them, *Learn this, oh ye of little faith.*

No marvail then if Paul was so bold confidently to avouch this truth to the Romans, seeing he tooke his text from our Saviours owne mouth: *He that spared not his owne Sonne, but delivered him up for us all; how shall he not with him also freebie give us all things,* Rom. 8. 32. Especially seeing (as he againe taught the Corinthians 2. Cor. 1. 27.) *in him are the promises Yea, and in him Amen.* This was that which Salomon desired of the Lord 1. Kings 8. 38. That if all the people of Israel, or any man, did know the *plague in his owne heart*; when any plague was upon them, and spread forth his hands unto him, that he would beare in heaven and helpe: which prayer of Salomon the Lord graunted chap. 9. 3. Jehosaphat well remembered this promise 2. Chron. 20. 9. and being in distresse, he put God in minde of it, and told him that they *could not tell what to doe, but onelie looked upon him, who had promised to save them.* Now Jehosaphat receiving this gracious answer from the Lord ver. 15. to the effect that the Lord did remember his promise, and would helpe them, he pre-

he presently verse 20. turned himself to the people, and exhorted them to beleve this promise: for *Isaiah* stood and said, *Hear me, O Judah; and ye inhabitants of Ierusalem, Beleve in the Lord your God, so shall ye be established; beleve his Prophets so shall ye prosper.* Unto which doe our Saviours words agree *Mark. 9:23. All things are possible to him that believeth.* Where by all things; he doeth not onely understand things of the soule, but also whatsoever is comfortable to the body. And this is plainly proved in the same place; for the father by faith received a temporall blessing for his child, for the dumbe and deafe spirit came out of him. *vers. 26.* A cloud of witnesses have their faith extolled, for apprehending temporall favours, for they all *judged him faithfull that promised;* *Heb. 11. 11.* And hence it was that David was confident for temporall necessities *Psal. 23. 1. The Lord is my shephard, I shall not want.* Read that *11.* of the *Hebr.* and there is a whole catalogue commended for their faith, especially and in the first place for judging God faithfull in temporall promises. I dare not, then teach any otherwise, then that the promises, which are made for temporall necessities, are absolute, and that we ought absolutely, without wavering, depend upon them, and judge him faithfull that promisseth, seeing I have my text given me by Moses from *Levit. 26.* and *Deuter. 28.* as also by our Saviour himself *Math. 6.* where he doeth allow and maintayne the doctrine of Moses, unto whose spirits our spirits must be subject.

Great reason then there is, why the Saints of God both may and ought absolutely relye and depend upon the promises, as for eternall, so for temporall necessities. First it is commaunded *1. Ioh. 3:23. This is his commaundement, that we should beleve on the name of his Sonne Iesus Christ.* And secondly he hath made a way for us, that we may come freely to the throne of grace, where we may stand, not trembling as enimes, but boldly as freinds, not doubtfull as servants, but certaine, as sonnes, of Gods favour towards us. For by Christ we are made the sonnes of God, and heyres of the promises, who hath also given unto us such priviledge, *ut Deum blandissimo Patris nomine invocare nobis liceat;* that it is lawfull for us to invoke God through him, by that excellent comfortable name of a loving Father. *Num ergo dubitabimus,* (saith one) and shall wee now doubt, that a loving Father, full of pittie and compassion, will deny

deny his sonnes any thing, which he hath commaund them to aske, and promised to give? Oh no, this was to judge him unfaithfull that promiseth, and to make God a lyer (as St. Iohn sayth) *he that believeth not God, hath made him a lyer*, 1. Iohn 5. 10. Let this our judgement then (dearely beloved) remaine good by authority from Moses and the Prophets, from Christ and his Apostles, namely, that the promises for temporall necessities are absolute; and may and ought absolutely be depended upon by his servants, without wavering, and then I doubt not, but in the last place (this being graunted) thou wilt find and confesse this also to be true: That the cause is in themselves, who doe not obtaine them, which is our third and last head, springing as a branch from the roote of the former heads, and comes next to be proved.

The two former heads being graunted to be true, which (if truth take place) it cannot be otherwise, this also must of necessity follow. For absolute faith being required in all prayer, the promises concerning life and godlynesse, upon which faith is grounded, being of the same nature, it must needs follow in the 3 place, *that whosoever doeth pray for these temporarie things, the fault is in themselves, if they doe not obtaine them*. God is not, neither can he be sayd to be wanting. But they are wanting. Now that, we may make this clearly appeare, we must search the Scriptures, and there enquire of God, how many things he doeth require to be in all such prayers of his servants, which he hath promised to grace with a gracious answer, which is (indeed) a giving to him, or them his poore petitioners, the very thing, or things petitioned.

The particular things required in prayer (as we find them recorded by the holy Ghost in the Scriptures) are five. Whereof three are specified in one verse 1. Timoth. 2. 8. *I will therefore* (saith the Apostle) *that men pray everie where lifting up holie hands without wrath and doubting*, the fourth is spoken of by St. Iames 4. 33. *Wee must not aske any thing at the hands of God, for any by-respect, to consume it on our lusts*. The 5 and last thing required to be observed in prayer, is declared by St. Iohn 1. Epist. 5. 14. *wee must aske what we aske according to his will*. The want of some or one of these doubtlesse, is the cause why God doth stop his eare at the cry of his servants, when they pray unto him for things necessary, either concerning soule or body. Of these five particulars we will speake something

thing as they lye in order, that we may the easier discern unto which of these (when we aske and misse) the fault is to be imputed (for to the want of some, or one of these, it must needs be) and first of the first. It is required that we *lift up holie hands*. To lift up holie hands in this place, is all one as if he had sayd, *lift up holie hearts*. For *manuum elevatio mentem elevandam esse docet*. So that the Apostles meaning in this place doth agree with that of the Heb. 10. 22. where he doth with us to draw neere to God with a *true heart*, (.i.) with a sincere heart, *ab hypocrisi alieno*, voyd of hypocrisie, called also of the Apostle in another place 1. Timoth. 1. 5. *Cor purum*, a pure heart, or a heart purely affected, and as the Apostle speaketh to the Heb. in the place before quoted, *a heart purified from an evill conscience*, which is all one with that of Paul to Timothy, in the place before recited, where he calls it a *good conscience*. So then the Apostle doth require every one of us, before wee presume to make prayer unto God, to be truly exercised in the works of humiliation and repentance. Every man must *know the plague of his owne heart*, 1. Kings 8. 38. .i. (as is specified in the same chapter vers. 47.) *Hee must bethinke himself and repent*, before he can expect that the Lord will give an eare to his prayer, nay this must be done before he have any warrant to pray at all.

Now that the want of lifting up holy hands unto God in prayer, (.i.) the want of a pure heart, a good conscience; or of humiliation and repentance (as we are to understand the words) is one cause why God doth stop his eares at the cry of his servants, the Lord himself doth plainly testify; for this purpose read Isay. 1. where ye shall finde that the Lord doth complaine of Israels rebellion, and doth even upbraide their whole service. *To what purpose is the multitude of your sacrifices to me, saith the Lord? Bring no more vaine oblations: Your new moones, and your appointed Feasts, my soule hateth: They are a trouble unto me, I am wearie to beare them.* And (sayth he vers. 15.) *When ye spread forth your hands, I will hide mine eyes from you: Yea when you make manie prayers, I will not heare: Your hands are full of blood.* Agreeing to this, is that of the Prophet Zachary in his 7. chapter, where the people enquired of the Lord, whether they should weepe in the 5. moneth, and separate themselves as they had these so manie yeares? unto which question the Lord answered, by reprooving them in the 5. 6. 7. verses, where hee doth tell them,

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them, that when they did fast and weepe those 70. yeares, they did it
 not unto him, but for themselves; they should have heard the words
 which the Lord cryed by the former Prophets, which indeed they re-
 garded not. Wherefore the Lord bids the Prophet tell them what
 they should doe, vers. 9. 10. when they did pray unto him, and fast,
 and wept unto him. They had indeed fasted and wept a long time,
 even 70. yeares, but they prevayled not with God. And the Pro-
 phet gives the reason vers. 12. *They refused to hearken, and pulled
 away the shoulder, and stopped their eares that they should not
 heare, &c.* and therefore just it was with God, to deale with them
 as he did vers. 13. for he cryed and they would not heare, and there-
 fore when they cryed, he would not heare, as (in that place) he with his
 owne mouth doth witnesse. Iustly then may the Lord (when the
 people transgresse and rebell against him, and will not be humbled)
 hide and cover himself (as the Prophet sayth Lament. 3. 44.) *with a
 cloud, that their prayer shall not passe thorough, and not so much as
 once* (as he speaketh Levit. 26. 81.) *smell the favour of their sweete
 odours.* If thou regard evill in thy heart, the Lord will not heare thee.
 Thou mayest ly crying upon thy face with Iosuah, but you shal
 have the same answer with him, Ios. 7. 10. wherefore lyeest thou upon
 thy face, Israel have sinned. Oh then doe not so much as once ima-
 gine with thy self, that ever God doth deprive thee of any promised
 favour, or bring upon thee any threatned punishment, which thy
 sinne doth not cause. The Prophet Amos saith chap. 3. 6. that there
 is no evill in the citty, (.i.) no evill of punishment, but the Lord hath
 done it; and Jeremy sayth, that every such evill is an infliction for
 sinne; *Man suffereth for his sinne,* Lament. 3. 39. Which two places
 (as it is collected to my hand) doe evince thus much, that whatsoever
 punishments doe or have befallen us, whether plague, pestilence, fa-
 mine, or the sword, they all come from the Lord, and that for sinne.
Manie times (saith the Psalmist) *did he deliver them, but they pro-
 voked him with their counsell, and were brought low for their iniquities,*
 Psal. 106. 43. And againe, *Fooles, because of their transgression, and
 because of their iniquities, are afflicted,* Psal. 106. 17. And may wee
 not well say, when God doth punish us with any plague, as Moses
 sayd to Aaron Numb. 16. 46. *There is wrath gone out from the Lord,
 the plague is begun.* Surely God never punisheth his servants, but to
 humble them, and if they will not be humbled with one punish-
 ment,

ment, he will either continue the same, as he did to Israel, Iudg. 6.
or els bring some new one upon them, as he did Amos the fourth.
He will punish them first in their goods, deprive them of outward
comforts, and if that will not serve to bring them to repentance, he
will lay it upon their bodies, and send the pestilence among them,
after the manner of Egypt, and if they will not be reformed for
these things, he will (as he saith Levit. 26.) *punish them seven times
more for their sinnes*, as it is often repeated in that chapter. Hence it
is that the Prophet doth complaine of the forlorne Iewes, for that
they would not be humbled by punishments, *Thou hast smitten
them, but they have not sorrowed: Thou hast consumed them, but they
have refused to receive correction*, Ierem. 5. 3. Yea many blowes are
given, but the people *turne not to him that smiteth*, Isay. 9. 13. This
made the Lord himself to cry out Isay. 1. 5. *Why should ye be stricken
anie more? Ye will revolt more and more*. What doe all these point out
unto us, but that those punishments, which God layeth upon his
people, are to humble them for their sinnes? and that their great
impenitency doth even stand as a cloud betweene God and them, to
keepe their prayers from him? What now must be done in this case?
must we continue in sinne? and lye as it were sencelesse under Gods
punishing hand? For answer, hearken what God himself sayth, Isay
1. 16. *Wash ye, make ye cleane, put away the evill of your doings, from
before mine eyes, cease to doe evill, learne to doe well, &c.* Come now
let us reason together, and by repentance (Amos 4. 12.) *prepare to
meete thy God, Oh Israel*. This is the way, walke in it: Thou seest
impenitence, and hardnesse of heart, is one thing, which doth hin-
der both the course of Gods blessing from thee, as also bring all pu-
nishments unto thee, which are inflicted upon thee. Heare thou the
summe of this whole matter, thou must know the plague in thy owne
heart, or els Gods plague cannot be remooved from thee, all thy
cryes will not moove him, unlesse in the first place thy hands be
holy.

Thus much of the first thing required in prayer; It is a lifting up
of holy hands. The second followeth: It must be *without wrath*,
without envy. (i.) It must be done without wrath, unto which chari-
ty is opposed. In these words, when he sayth, *pray without wrath*,
it is all one as if he had sayd, Pray in charity. That charity is requi-
red, when wee pray for temporall or eternall favours, the words of

the Apostle in this place, is sufficient to proove. But it is seconded againe 1. Cor. 16. 14. *Let all your things be done in charitie.* If all things then must be done in charity, then prayer ought not to be done without it. And the Apostle doth give the reason 1. Cor. 13. 1. 2. without this our prayers are nothing, it is but as a *sounding brasse*, and as a *tinkling cymball*. He that loveth not (sayth Iohn 1. Epist. 4. 8.) *knoweth not God, for God is love.* And how then can it be, that any one can pray to him a right, of whose knowledge he is ignorant? *Charitie* (sayth the Apostle Coll. 3. 14.) *is the bond of perfectnesse.* If the bond be broken, by which the Saints are all linked together, as one man, all things must needs be out of order. *Evacuanda ergo est mens*, the soule must be emptied of this humor when we pray. Lift up holy hands, *sine ira*, without wrath. Now that the want or sayling in this duety of charity, when we pray unto God, is another cause why God doth stop his eares at the cry of his servants, either when they pray for a promised favour, or for the avoyding of any punishment, we need not stand long in proving. Take onely that saying of the Prophet Zach. 7. 10. and compare it with that of the Apostle 1. Cor. 13. 5. and the point is clearly justified. The Apostle doth shew us what charity is, a part of whose nature in that verse is contained, *It thinketh not evill.* To thinke evill then, is against the lawes of charity. Now the Prophet affirmeth, that the thinking or imagining *evill one against another in their hearts*, was one speciall thing, why God did not hearken to their prayers, notwithstanding they continued, crying *70 Yeares*. No marvail then, if in our times many prayers be made to God in vaine, which never receive an answer, seeing they imagine so much evill in their hearts of their brethren. Nay it breaks out now beyond imagination, their imaginations break out into practise. Strange it is to consider, that Christians of all others, should be so unnatural. Yet not so strange as true: for (as one sayth) *the hand searcheth the eye, the mouth biteth the hand: Thornes and briars embrace one another, while* (contrary to all nature) *figtrees devoure one another.* Now if men shall suck, even suck the blood one of another, concoct their moysture into malice, imagine evill in their hearts one of another, and thus violate the lawes of charity; How can they expect to receive any blessing, or remoove any punishing hand of God from them, when they pray unto him? was the imagining of evill one against another (the least

least breach, as some judge of the lawes of charity) one speciall thing, which as a cloud did stand betweene God and Israels prayers, and shall not imaginations and practises, and all joynd together, stand betweene him and men now? Surely God is the same God, and there is still the same effect of sinne. It will still (not being repented of) stoppe the current of Gods blessings from us, and pull downe upon us tokens of his displeasure. Which tokens of his anger (untill it doth bring forth the fruits of humiliation) will sticke as fast as Gehasies leprosie: It will not be remooved. And thus of the second thing required in prayer.

The third followeth. It must be without doubting. Doubting in this place is opposed to faith, for indeed they are contrary, where faith is, doubting is not, and where doubting is (*adrem instanti*) faith cannot be, for faith admits not of doubting. In these words, when he sayth, *Pray without doubting*, it is all one as if he had sayd, *Pray with faith*. Doubt not at all when ye pray. The word *χωρίς διλογισμῶν* here used by the Apostle, doth properly signify, *sine disceptatione*, and so Beza doth translate it. So that the Apostles meaning (as it may be gathered from the nature of the word) is this; he would have us, when wee pray, to be so farre from doubting, as that wee should not so much as question, or dispute in any doubtfull manner, or say as the Serpent did to the woman Gen. 3.1. *Yea hath God said*. But when we urge God for his promises by prayer, he would have us to doe it (wee see) *χωρίς διλογισμῶν*, *sine disceptatione*, without disputing, without doubting. Now further to proove that doubting ought to be excluded, and that faith is required in all prayer, we need not any longer to insist upon it in this place, but referre you to our former grounds, where it is fully manifested. Now that the want of faith is another cause, why God doth stop his eares at our prayers, it is easily justifiable by the Scriptures. And indeed the truth is, wee may say of faith in prayer, as our Saviour did of those great commandements, upon this hangs all the rest. Where this is truly, there all the other foure things, required in prayer, must needs be. For unlesse a man come to God with humiliation, and with love, unlesse he aske for the true ends, and according to Gods revealed will, it is impossible to have faith: well he may have a kinde of swimming conceit, to have the thing petitioned, but faith he cannot have. Where faith is, there are accompaning her all these attendants, but where

she is not, there her attendants will not prevaile. Faith is the key of
 the whole worke. The want of this, spoyleth all. Now that the lack
 of faith, a wavering, or doubting, is also a speciall cause, why the
 Saints doe often goe away empty from the throne of grace, it is
 plainly made manifest in divers places. It is sayd of our Saviour Mat.
 13. 58. (in whom there is neither want of power or will) that he did
 not many mightie workes there, because of their unbeliefe. Calvise up-
 on the place is of this opinion; for he repeatedly using these words
 of Augustine, *Faith is very aptlie compared to certaine vessels with
 open mouth: but infidelitie is like to a cover, with the which the vessels
 are covered, that it cannot receive the liquor poured in by the Spirit of
 God.* Unto which comparison of Augustine Calvise doth assent, in
 his owne words doe witnesse, *And cruelie (sayth hee) it is so in-
 deed. For the Lord, seeing that his power is not received of us, doth at
 the length take away the same, and yet notwithstanding afterwards we
 complaine, that we want his helpe, which our incredulitie and hard-
 nesse of heart, hath repelled and driven away.* Unto this also doth
 Gualter subscribe in one of his Homilies (upon these words, *And
 he could doe there no mightie workes, Mark. 6.*) his words are these,
Admonemur igitur hoc exemplo, &c. we are taught by this example,
 how it comes to passe, that we are at this day deprived of many
 blessings: *Nimirum (sayth he) quod paucissimos invenire licet ver-
 credentes, &c.* And hence it is that he breaketh out into this dolefull
 complaint, *Est autem hac gravis & horribilis infidelitatis poena, quod
 Christi virtutem nobis infrugiferam, &c.* Oh what a grievous and
 horrible punishment of infidelity is this! It doth cause both the
 power and vertue of Christ to be unfruitfull unto us, and make us al-
 together unable and unworthy to pertake of it. What doe those
 words before recited proove, but (according to the judgement also
 of those Divines) that the want of faith, in apprehending the pro-
 mises, doth deprive us of many blessing, as well concerning the bo-
 dy as the soule. This word (*If*) in prayer, is but a little word, but
 yet it stands betweene God and us as a cloude; it doth deprive us of
 many favours. So long as this *If*, stood betweene Christ and the Fa-
 ther in the 9. of Marke, and the 22. it kept him from the blessing,
 but being afterwards remooved, his request was graunted, his child
 was dispossessed of a dumbe and deafe spirit at the same instant.
 Moses was deprived of a temporall blessing, Numb. 20. 12. and the
 cause

cause it is imputed to *Thine* *faith*; to the halting of his faith, and verily justly so; for the Lord himself saith, (in the place before quoted) because ye believed me not, so sanctifie me in the eyes of the children of Israel, therefore ye shall not bring this congregation into the land, which I have given them. And the Psalmist saith 106. 32. *That it went ill with Moses; notwithstanding the people provoked his spirit, so that he spake unadvisedly with his lips.* No marvaill then, if the want of faith doth in these last times deprive the Saints of God of many blessings, seeing Moses himself for lack of this, came short of the promised *Canaan*. If men feare and doubt with Peter Math. 14. 30. no marvaill if they sinke with Peter. And great reason there is, that the same saying should be applied to such as doubt of temporall promises, as Christ applied to Peter (vers. 31.) *Oh thou of little faith, wherefore dost thou doubt?* Now to prevent all prejudicate opinions, concerning this which hath bene spoken: Note by the way, that when we affirme that the lacks of necessaries, is to be imputed to the lacks of faith, in apprehending the promises, we doe not call that faith of Gods servants into question, which they have in Christ Iesus, for apprehending the pardon of their sinnes, and his righteousness, whereby they are justified before God; for we affirme, that a man may have faith to justify himself before God, and yet want faith in apprehending a temporall promise. So then, we are to distinguish faith into two sorts. The one is called justifying or eternall faith, and so called; because the object it eyeth, is of an eternall nature, it apprehendeth eternall promises. The other sort of faith is termed temporary faith, and so termed, because the object it eyeth, is some temporall thing; this apprehendeth onely temporall promises. Both which sorts of faith is required in Gods servants: the power of one, to keepe his soule to eternall life. The other, to preserve and provide necessaries for the body, while God shall give him life; for *the just shall live by faith*. Now these two sorts of faith being divers in respect of their severall object, each of them ought to be referred to his proper object. Eternall, or justifying faith, to eternall promises: and temporary faith, to temporall promises. So then as you say (and that truly) whosoever cometh short of heaven, it is because he wanteth faith, in apprehending the eternall promises. So we affirme (and that truly) that whosoever wanteth bread, it is because he lacketh faith, in apprehending the temporall promises. And these

two kinds of faith are both the gift of God, and enemies to doubtings: So doubtings are fruits of our corrupt nature, and mere opposites to faith in any of the promises, which doth deprive us of many blessings. And so I passe from this third thing required in prayer, it must be without doubting; unto the 4. set downe by Iames, that it must be desired for the true ends, not to *consume it upon our lusts*. That we ought to ayme at the true ends, which indeed is the glory of God, when we pray for any thing, our Apostle doth plainly proove 1. Cor. 10. 31. *Whether ye eate or drinke, or whatsoever ye doe, doe all to the glorie of God.* The glory of God ought to be the center of all our actions, as well of prayer, as of any other action. And the truth is, this is the true rule of prayer, to aske, not so much because we would receive, as we doe because God hath commanded us, and we beleeve that God will give us the thing petitioned, not for our prayers sake, but because he hath promised. To aske in this manner, is to aske for the true ends, that we may not consume it upon our lusts. To aske; because God hath commanded us, doe shew our obedience: To beleeve that we shall have the thing we aske; because he hath promised, doth manifest Gods faithfullnesse, and both makes for the advancement of his glory.

Now that the not-walking by this rule, doth deprive us of the thing petitioned, we need use no other place then that of Iames before quoted, Iames 4. 3. *Ye aske and receive not, because ye aske amisse, that ye may consume it upon your lusts.* Men. (as one saith) often seeke Bona, good things; Non bene, not in a good manner. If we were not onely for some hope they had to receive some benefit by Christ, many would (as the Prophet speaketh Isay 53. 3.) *hide their faces from him, they would despise him, and esteeme him not.* The principall drift of their seeking to Christ, is their owne ends. They seeke him for their owne benefit, more to receive, then by their receiving, Gods name might be gloryfied, by which meanes they doe not to their comfort find; hee will not be found of such seekers. These seekers doe altogether befoole themselves in their search, because they altogether ayme at their owne ends. Now if any of the petitions of the Saints of God be infected with this disease, if they seeke in their requests at any time, when they pray, *Aliud pro illo, aliud pra illo*, some thing instead of his glory, some thing besides his glory, some thing with his glory, some thing before his glory, and doe

doe not seeke every thing for his glory. No marvaill if they seeke and misse, seeing they *seeke amisse*. And thus from that 4. I proceed to the last thing required in prayer: wee must pray, for what wee doe pray, according to his will. The will of God (although in respect of himself is but simply one) in respect of us is twofold. The one is secret, not revealed to Angels or to men; This is altogether incommunicable, neither can these secrets be knowne to any, but the Trinity, and for any to strive to dive into them, is too much curiosity. The other is revealed, the knowledge whereof is left obtainable by man; for the great God of heaven and earth, hath bene pleased to have bene examined, *ad perpetuam rei memoriam*, and hath left his will (so much of his will as is necessary for man to know) registred in his Word, which will must be the onely directrix of all our requests, *If we aske any thing* (sayth St. Iohn) *according to his will*, according to his will revealed in his Word. That all our petitions, either concerning soule or body, ought to be framed according to Gods will, I thinke its not denied of any. But here lyeth the question; when are our petitions agreeable with the will of God? Some affirme that the particle, *If*, doth make the petition accord with the will of God, but without ground from any part of his word. And therefore we affirme, that, *If*, in prayer for temporall things, doth not make the petitions accord with the will of God, but it doth altogether make it disagree from the will of God, for our petitions are agreeable to the will of God, when they are agreeable to his word. Now our petitions for outward things, are agreeable to Gods will, not when wee put in this word *If*, as to say, If it be thy will to give us this or thar; but they are agreeable to his will, when the thing wee desire God to bestow upon us, is both commanded and promised. This is that which doth make our petitions agreeable to his will. And therefore when we are to pray, either for any favour, or for the removing of any affliction, we must consider with our selves, whether it be within the compasse of this rule, namely, whether God in his word doth command us to aske such a thing, which we desire to have, and whether he doth promise upon our calling, to bestow it upon us; and not rudely, and unadvisedly, nay ignorantly upon all occasions, runne to God onely with an *If*. Hence it is, when the Saints doe come to the throne of grace, and sollicite God in Iesus Christ, for any favour, that the holy Ghost doth put them upon that

issue, *Ubi libellus*, produce your evidence, where have I commanded you in the Scriptures to aske of me such and such a blessing? where is your warrant? Where in my Scriptures have I made any such contract, any such covenant, any such promise, to give you such or such a thing, which ye desire of me? Now if the Saints so praying, are able to produce their evidence, and say unto the Lord, Loe, here is our warrant, thou hast commanded us in thy word to aske this thing which wee now desire, and therefore in obedience to thy command, wee have this boldnesse to come unto thee; and loe, Oh Lord (pointing as it were with the finger to the place) here is our evidence; in thy Scriptures thou hast made a contract, a covenant, a promise to give us the thing we now desire. If I say the Saints can thus answer the Spirit, and produce their evidence, as afore-sayd, their petition is lawfull, and they may lawfully charge God with his promise, his contract, his covenant. But then when the Spirit of God puts them to that issue, *Ubi libellus*, produce your evidence for what ye aske, and they are not able to produce any, either commandement, or promise, deducted from his Scriptures, he may (as one saith) justly plead, and answer such *Petitioners*, with a *Non est factum*, I made no such promise. Wherefore when men pray unto God for such things, as have no ground from his Word (notwithstanding they thrust in an *If*) they shall be sent away empty, the Lord will plead to such petitioners, *Non est factum*, I made no such promise. He delighteth not in such babling. It is a common evill among many men professing Religion, to pray for all things, but scarcely beleeve any thing. They will pray for all things that can be imagined with an *If*, but with an *If*, or without an *If*, they can beleeve but little; for *when the sonne of man cometh* (Luke 18. 8.) *shall he find faith on the earth?* It is we see then, Gods word, (the Scriptures) not any mans word (this *If*) which maketh our petitions agreeable to the will of God. And did not Christ labour so to instruct his servants, that they should aske for nothing, but for such things which are well-pleasing to God, *Dum brevi & dilucida formula complexus est, quacunq; nos à Deo petere convenit*, when as he comprehendeth in such a short and admirall forme, what was meete to be desired?

Hinc si accomodemus preces nostras (saith Gualter) *nunquam creabimus*. Out of which forme of Christ (saith one) *excellent meditations*

dications might be gathered, concerning the thing in hand. First Christ teacheth us to pray for bread, (.i.) for things necessary for our present being. He commands not to pray for great things, for abundance, for superfluity. If we aske them, no marvaill if we use an *If*. Secondly we are taught to pray for our dayly bread, (.i.) for things necessary for the present day we live in (and not to be troubled about to morrow, *Math. 6.34.*) No marvaill then, if we thrust in an *If*, praying for bread against the next day, as not content with our Omer of Manna for the present day. By this ye may plainly see, (contrary to a false imagined imputation) that wee doe not limite and confine Gods will to mens wills, and to what they will desire: but wee confine and limite (as Christ hath taught us) mans will to Gods will, and that his desire ought not to swell above its limits. Wee must aske onely what he hath commanded, and expect to receive onely that which he hath promised. This is to aske according to his will, and to aske according to his will, ye see, is to ground our prayers upon his commandements and promises, revealed unto us in his word, his written verity; presuming upon nothing that is not therein registred, and doubting of nothing that is therein warranted. *He that walketh* (as the Apostle speaketh in an other case *Gal. 6.16.*) *according to this rule, peace be upon him, and mercy, and upon the Israell of God.* Wee have now gone over every one of these 5 particulars, which God requireth in prayer, and we see the sayling in some or one of them, will cause our prayers to recoyle and turne againe into our owne bosomes.

But when they all meete together, they doe send up our prayers unto heaven as a sweet smelling savour, God will not, nay hee can not deny us the thing we desire of him, whether pertaining to this life or the life to come, because *he is faithfull that promiseth. Wherefore if the thing we pray for* (as saith a zealous and learned Doctor) *be within the compas of these things which God hath promised to give, he can no more deny our request, then he can deny himself, if* (observing the things before specified) *we continue in prayer.* Call now to mind our former grounds, and this also will unresistably follow. The fault is in themselves, who doe not obtaine at the hands of God the very thing petitioned. They faile in one of these particulars; either they know not the plague in their owne hearts, or els they faile in the duety of charity (so that as Christ speaketh *Mark. 11.25.*) *they*

forgive not when they pray, either they want faith, which is as a hand
 to receive the blessing, or els the thing they require is not within
 the compasse of Gods commandement and promise, or els they aske
 it for by-ends, and to consume it upon their lust: And then no mar-
 vaill (saith Gualter) *si nec exaudimur à Deo, & insuper gravioribus*
malis involvimur. If then thou doest aske a gift, and misse, so that
 thou hast just cause to be ashamed of thy hope in that particular, im-
 pute not the fault unto God, and say hee was unwilling to give: but
 lay the fault where it is, accuse thy self and say; I was unfitted to re-
 ceive: either in wanting or failing in some or one of those things be-
 fore specified, required in prayer. The Devill it may be contrary un-
 to this course, will tell thee in thine care, that thou art cleare in the
 matter, hee will labour (according to his old use) to lull thee a sleepe
 in security, and perswade thee that thou hast performed thy duty,
 he will tell thee, that thou hast prayed as well as any, and that thou
 hast repentance and humiliation enough, and that thy love doth
 abound, nay he will perswade thee, that thou hast faith also in the
 promise, and that for thy part thou doest not faile in any particular,
 required in prayer, notwithstanding thou doest misse of the thing
 thou prayest for. This he will seeme also to make good by this glosse:
 that which thou desirest of God (although it be commanded to be
 asked, and promised to be given) is not good for thee. But learne
 this (oh thou man of God) that this is but the hissing of the Ser-
 pent, beleeve him not. For know this for certaine, that as humilia-
 tion, and love, and faith, &c. is the gift of God: So the Lord never
 giveth them to any, but withall he giveth the thing faithed. For if
 they affirme, they have humiliation, and love, and faith, and yet have
 not the thing faithed, (.i.) they misse of the very thing mentioned,
 which in their petition must be the thing faithed, they make God a
 deceiver, because he never gives the one without the other; if he
 gives faith and repentance, and the rest required in prayer, hee will
 without all doubt give the thing desired too. And therefore when we
 begge, and goe without the thing desired, it is (as we sayd before, it
 cannot justly be denyed) because we faile in some or one of those
 things required in prayer. But stay (say some) you runne on a pace,
 what? are none deprived of temporall blessings, but upon the want
 of faith and repentance, or upon their failing in some or one of
 those forenamed particulars? what then shall we thinke of many of
 Gods

Gods deare children, who for the Gospell and truths sake, in case of
 persecution, are not onely deprived of things necessary for this life,
 but also of life it self; what? shall we impute these their sufferings to
 their want of faith and repentance, or to their failing in any other
 particular; what? may they also pray absolutely to be delivered? and
 if they are not delivered, is the fault theirs too? To remooove this
 doubt (which some thinke doth contradi& the point in hand) wee
 are to consider, that persecution for the testimony of faith, and a good
 conscience, is the legacy and portion of the faithfull, as appeareth
 Math. 10. when our Saviour doth tell his Disciples, that they were
 sent forth as sheep among wolves, and that they should be hated of
 all men for his names sake, and that many would thinke, that *they did*
God good service to kill them, Ioh. 16. 2. and therefore he tells them
 vers. 33. that in the world they should have tribulation. Neither is
 this the portion onely of the Apostles, but also of every one that be-
 lieveth by their preaching, for all (saith the Apostle 2. Tim. 3. 13.)
that will live godly in Christ Iesus, shall suffer persecution. Now
 this portion of the Saints is not to be accounted (neither is it) a
 plague, or a punishment upon them, but a blessing, as appeareth by
 our Saviours words Math. 5. 10. 11. *Blessed are they which are perse-
 cuted for righteousness sake, &c.* which words St. Peter repeatedly
 useth 1. Epist. 3. and 4. chap. and the 14. verse. Hence it was (as I
 conceive, seeing to be persecuted for the truth is such a blessed thing)
 that those tortured Saints (Heb. 11. 35.) *accepted not deliverance,*
that they might obtaine a better resurrection: And this made St. Paul
 Act. 21. 13. willing and ready, *not to be bound onely, but also to dye*
at Ierusalem for the name of the Lord Iesus. The promises being
 rightly considered, it will follow that we have no warrant to pray at
 all against persecution, that we shall not suffer, seeing it is our por-
 tion, yea and a blessed portion too, neither would this petition (put
 case a man did pray) be agreeable to Gods will (which was the last
 thing required in prayer,) because hee doth not (for ought I find)
 command us to pray against persecution, and promise us that wee
 shall not suffer. All the prayers that they are to make in this case, must
 be to desire the Lord, that he would give them strength and patience
 manfully to persevere in the truth, and that hee would make them in-
 struments of his glory. In a word then, when the Saints of God in
 case of persecution for the Gospells sake, are taken, and by wicked

hands deprived of temporall necessities, as of goods, livings, liberty, and life, and all, we impute not these their sufferings to their want of faith and repentance; (it is their portion, and they suffer it joyfully, Heb. 10. 34.) Neither to their failing in any other particular, (God never promised that they should not suffer) but we say as Christ speaketh Math. 10. 18. *They are brought before Kings and Governours for Gods sake, for a testimony against them, and the Gentils.* And indeed the sufferings and persecutions of the Saints, doe exceedingly redound to Gods glory, 1. Pet. 4. 14. So in this case, notwithstanding the Saints doe suffer, the promise of God, concerning outward things, is not nullified, but is still in force; and fast to the beleever. Neither doth this hinder us from praying absolutely for temporall necessities in time of freedome, neither can it proove that the faulte is not ours, if in any other case wee are deprived of them. For to be deprived of them for the Gospels sake, is a blessing, and the portion of Gods people, but in any other case it is a plague, and a punishment for sinne. The first maketh for the advancement of Gods glory, the latter is to worke in those, upon whom it is layd, humiliation and repentance. So that now (the answer of this question being rightly understood) we are come againe clearly without rubbe to our former ground. It is this, when we begge and goe without a gift, the thing desired; it is because we want faith and repentance, or faile in some, or one of these particulars, required in prayer, *for as much* (sayth Cyprian upon the Lords prayer) *as all things are Gods, he that hath God, can want nothing, if he himself be not wanting unto God.* What now (dearely beloved) doth all this doctrine tend unto, but to the humbling of us in our wants, as also to the justifying of God in all his proceedings? First it doth serve to the humbling of us in our wants in that, by reason of our weaknesse and corruptions, we have made our selves unworthy of many temporall blessings. Oh then whatsoever thou art, whensoever thou prayest unto God, and hee will not be found of thee, retire quickly to thine owne heart, be jealous of him, (hee is deceitfull) and say unto him, Oh wretch! thou hast caused my loving Father to frowne upon me, and cover himself in a cloud, so that my prayers cannot passe thorough, either thou regardest sinne, and hidest corruption within thee, thou art stubborne, and wilt not be mollified, or els thou art hardned too much against the face of thy brethren, either thou doubttest

doubtfull and wavereft at the promise of my loving Father, and doeft even call his faithfullneffe into question, who hath alwayes bene faithfull unto me, or els thou doeft ayme too much at thy owne end, asking what thou desireft (according to thy old custome) to consume it upon thy filthy lusts. Say (I say) unto thy heart, *Oh, hinc illa lachryma*, (be not beate off it) here is the fountaine of my grieve, why my Father is angry with me. Let him not shift thee off, with this or the like poore excuse. The Lord doth not see it good for thee; but rather tell him plainly thou knowest, the Lord doth see it good for thee, because hee hath both commanded thee to aske it of him, and hath also promised to give it, but thou, Oh false heart, with some or one of those before specified, hast made me unworthy of the thing which I have asked, unsufficient to apprehend the promise, and to receive it. To bring the heart to this examination, is an excellent meanes to worke in him humiliation, and certainly it will keepe him in the better awe. This being thus performed in the first place, it will also in the second place justify God in all his proceedings, for when we aske a lawfull petition of God, and goe without it; If then wee acknowledge that the fault is our owne, if we doe not receive it, wee doe thereby submit our selves to Gods justice, and acknowledge that whatsoever the Lord hath done unto us, in depriving of us of such or such a blessing, or continuing upon us such or such a punishment, it is all but just: there can be no aspersion of severity, no imputation of iniquity layd upon his Majestie. Yea by this we acknowledge (nay our sinnes, our weakenesses, our infidelity, our corruptions have taught us to yeeld) that all is just, and that there is not the least mixture of wrong in his proceedings. In a word, by this we acknowledge (as David saith Psal. 51. 4.) *that he is just in speaking, and cleave in judging*. Such then as maintayne the contrary doctrine, doe teach men to arrogate too much to themselves, and to give unto God too little. Come out then, oh thou *Conditionall*, from among the petitions of the Lords prayer, and sit downe yonder, thou wast never placed there by Christs appointment, and therefore we may boldly say of thee, as our Saviour of the plant not planted by his Father Math. 15. 13. thou shalt be rooted up. Thou hast robbed God of his glory, thou hast deprived us of many blessings, & a long time lulled us asleepe in too much security, as also blinded us with too much ignorance. Stand fast then (oh ye that have put your hands

hands to the Lords plough) in that liberty, wherewith Christ hath made you free; *hold fast the profession of your faith without wavering*: Let no man take your crowne; and to use the words of St. Peter 1. Epist. 5. 10. *The God of all grace, who hath called us into his eternall glory by Christ Iesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you, to him be glory, and dominion, for ever and ever, Amen.*

EPILOGVS.

THe manner of our proceeding (ye may dearly beloved see, who are contrary minded) in proving what we affirme, concerning prayer, is by a true rule; for what we perswade any to observe, for that wee bring a commandement, and for what wee encourage any to beleieve, wee shew a promise. This is not the rule of *Hereſy*, but of *Verity*. And therefore if any one shall but endeavour to contradict this which hath bene sayd for absolute prayer, for temporalls, I would entreat him to walke according to this rule. Trust not in a staffe, which is but as an *Aegyptian reede*, thinke not with arguments to contradict commandements, neither bring reasons against expresse promises. *For when men* (as one neatly presseth) *present reasons of probability, of verisimilitude, of pious credulity; not deduct out of the Scriptures* (or by them oppose commandements) *they fall into that regular irregularity, and into that constant levity, which Augustine justly makes the character and specification of an Heretike, to seeme to proceed upon reasons, and not deduce those reasons from the Scriptures.* Howsoever if reasons doe seeme to have some footing from the Scriptures, if they contradict a commandement, or nullify a promise, know this, that they seeme onely to have that, which they never had. For we beleieve, and beleieve truly, that 1000 arguments and reasons are not able to contradict the least of Gods commandements, or nullify one of his promises. If then ye will relye upon arguments and upon reasons, to proove your assertion, wee cannot joyne with you, but we will joyne with you in that issue, *Ubi libellus*; where is your evidence, where is your commandement from Gods Word, to proove that it is our duety to pray as you say? And where is the Scripture to proove, that the promises for temporall necessities

necessaries are conditionall? If ye will not, either in your disputation or writing, observe this rule, lay your hands upon your mouthes. For (if ye observe not this rule in what ye speake or write) wee beleeeve and beleeeve truly, that wee are not bound to beleeeve you. Take heed (specially you that are sent to teach) how ye teach the contrary; for if ye produce not a commandement to proove what (either in this matter or any other) you teach men to observe, you declare unto all men that you come in a message, but not of Christs sending. For all those that come with commission from Christ Iesus, teach men (Math. 28. 20.) *to observe that* (and that onely) *which he hath commanded them.* Wherefore before we conclude this our discours (good Christian brother, unto whose view these our lines shall come) I would in the name of Christ Iesus intreate of thee these things: First that thou wouldest peruse all the promises with a single eye, without respect of persons. Let not the truth of God fare the worse, or be disesteemed, because it doth passe through the mouth of his weakest and meanest servants. Inquire not what he is that speaketh, but what is spoken. Esteeme the truth as it is, from whomsoever it cometh; buy it, but sell it not, for great is the truth and prevaileth. Say not with thy self as Christs country-men sayd Mat. 23. 34. *Is not this the Carpenters sonne? and are not his brethren and sisters with us?* But rather say (if thou art instructed but by a woman) as that Prophetical Prince & Princely Prophet David sayd to Abigail 1. Sam. 25. 32. *Blessed be the Lord God of Israel, and blessed be thy advice, and blessed be thou which hast taught us to know the counsell of the Lord.* Be not in any wise offended at us, neither be carried away with supposals. Imagine not evill in thy heart, for in so doing thou wilt bring more evill upon thine owne head, then thou art aware of. Concerning our selves, we confesse 1. Cor. 3. 5. that *wee are but the Ministers by whom ye beleeeve*, and that which we speake is no uncouth and novell opinion (as some judge it) for we have delivered no more, but what we have received. Moses taught it to the Israelits, Christ to his Apostles, his Apostles to their hearers, and other Ministers to their Congregations, and wee doe but rayse that from the dead, which a long time hath layen buried in the pit of oblivion. Receive it then as an ancient truth, not as a novell opinion. The second thing I would desire of thee, is, that thou wouldest not exercise thy wits in carping and quarrelling against phraes or passages, or

against any of our quoted Scriptures, against which thou thinkest thou mayst except as not so pertinent to the purpose; let not that overthrow the authority of all the rest, but rather I would entreat thee (after due examination) thou finding some (nay if but one) Scripture which is to that purpose, that that may be sufficient to perswade thee of the truth of the point, we have now affirmed. For know that the Scriptures are not delivered by tale, but by weight, one place is sufficient to proove a doctrine. And lastly I beseech thee, consider well with thy self, that the point we affirme, is for the faith, and the use of it is (as ye have heard) to humble man in his wants, and to justify God in all his proceedings. Beware therefore, doe not rashly contend against it. Remember that olde saying, *Deliberandum est diu, quod statuendum est semel*. Turne over and read with good consideration, the leaves of the sacred Bible, before thou publickly oppose it. It may be some thing may lye hid (yea concerning the thing in question) under those sacred leaves, which thou didst never yet consider. First learne what thou holdest, then teach it. Follow (as in this matter, so in others) St. Iohns counsell in his 1. Epist. 4.1. *Try the spirits whether they are of God*; and being tryed, then doe as St. Paul exhorteth 1. Thess. 5.21. *hold fast that which is good, and the Lord give thee understanding in all things*. And by his spirit direct us all in all truth, enabling us to walke in the truth, preferring Gods glory before all things, that so we laying up for our selves a good foundation, may enjoy the crowne. I will adde no more, but conclude with that of the Apostle 1. Cor. 10.15. *I speake as to wise men, judge ye what I say*.

An Answer

An Answer to Mr. Norrice his
 5 Arguments, framed against praying
 absolutely for temporall things: the Preface of
 which Arguments (as tis written with his owne hand)
 runneth verbatim thus; delivered at Gayden the 29 Junij,
 against praying absolutely for temporall things, without
 any condition expressed or implied, and that they
 want faith that doe not obtaine them, being
 granted to be necessary for
 the present use,

BEfore we come to speake of these Arguments, it
 shall not be unmeet to speake some-thing of the Title or
 Preface. Concerning the Preface, we are to consider in it
 these circumstances: First these Arguments (you say) were
delivered. Now they being delivered, and that publicly too, I make
 no question but it was done with deliberation and consideration, for
 otherwise you will come within the compasse of the Prophets woe,
Woe be to him, that performeth the worke of the Lord negligently.
 Now if you speake what you did speake upon deliberation and con-
 sideration, if your Arguments proove unsound, unsufficient, and are
 found to be as so many arrowes shott against the truth, your fault
 will appeare to be the greater, and certainly you must beare your
 owne blame, and be content to acknowledge your fault, wherein
 you have offended.

Secondly you say againe, it was delivered against *praying abso-
 lutely for temporall things, without any condition, &c.* By which words
 you condemne as a sinne, absolute prayer for temporall necessities.
 Now if it be a sinne (as you affirme, for if it be no sinne, why doe
 you reprove it?) to pray to God absolutely for temporall necessa-
 ries, then it must needs be the breach of a law; for (saith S. Iohn)
sinne is the transgression of the Law. Now if you cannot find a Law 1. Epist. 3. 4

(for my part I find not any) against this kinde of praying, you went, but God never sent you to reprove it; for he sends his messengers to reprove no more, but what his word doth condemne as a sinne. And therefore herein (unlesse you proove the thing before specified) you must confesse your sayling.

Thirdly you thrust in your Preface this word (*implied*) which word had you not expressed, all your Arguments (as you your self shall confesse) would not have had so much as any colourable shew against that thing, against which you framed them. But of this word more hereafter.

Fourthly you professe also that you framed your Arguments against this position: *That they want faith* (these things being prayed for) *that doe not obtaine them.* Concerning which wee thus answer, that (upon prayer made for temporall necessities) the want of them is not to be imputed to the want of faith, if we understand faith according to the generall definition, as it is defined Heb. 11.1. which is as well the *evidence of things eternall as temporall*, that is, as it apprehendeth both eternall and temporall promises, promises both concerning *life and godlynesse*. I say not (I say) that those who upon their prayer doe not obtaine temporall favours, doe altogether want faith, or have no faith; for I affirme that a man may have faith in apprehending the eternall promises, for the pardon of sinne, and life eternall, and yet want faith in a temporall promise, for a temporall blessing, unto the want of which faith in a temporall promise, or to the sayling of some, or one of faithes companions, I impute the want of these outward necessities, as it doth more fully appeare by that which we have sayd in defence of our tenent, concerning absolute prayer, unto which for your better satisfaction, I referre you; and so I passe from the Title or Preface to the Arguments, as I find them in order written with your owne hand.

Before we come to speake what we thinke of them, or to shew wherein they are sayling; know this (or rather call it to remembrance) by the way, that for any one to frame Arguments, to the intent to contradict commandements, or nullify promises, is no better then publicly and openly to resist the truth. And Augustine (as one sayth) maketh this (and that justly) to be the character and specification of an Heretick, to seeme *to proceed upon reasons or arguments, which have no sound footing from the Scriptures*, and such arguments have

have no sound footing from the Scriptures, when they contradict a commandment, or nullify a promise. It had bene well, if these ensuing Arguments had bene free from oppugning those particulars. The Arguments as they lye in order, are these.

Mr. Norrice his first Argument.

THose promises that have implied conditions in them, cannot absolutely be relyed upon, or expected, for our faith is grounded upon the promises.

But the promises of outward things (although but necessary) are so:

Therefore they are not absolutely to be relyed upon or expected.

This appears in 2. cases.

1. Of chastisement and correction, when the Lord will visite any of his people for their sinnes, for then doth hee strippe them of their outward comforts in part, and sometimes wholly unto death: the former appears in all the corrections of the faithfull, the latter in the example of the Iewes Lam. 4. 4. 5. where the parents & children dyed for want of bread, and through extreame famine. Yet they are not charged to want faith for: is, neither is faith so much required in those cases, as humiliation and repentance; and who will beare any correction at all at the hand of God, if by his faith hee may presently remoove it from him? and how can that be a signe of unbelleeve, that is a speciall testimony of Gods love, Rev. 3. 9.

2. Of probation and tryall, when God will proove and try the patience and obedience of his servants; for in that case they that have bene indued with most faith & grace, have bene brought to the greatest exigents and wants, as in Heb. 11. 37. they were destitute, afflicted and tormented, &c. 1. Cor. 11. 27. Paul was pinched with hunger & thirst, with colde and nakednesse, and Luk. 16. Lazarus was in extreame poverty and dyed, yet these were full of

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faith, and of the spirit of God. Now who would endure these tryalls and distresses, if by faith and prayer hee may remove them? or with what warrant can he absolutely pray against them, seeing no promise that shall be spared, yea how can patience have her perfect worke without them, or faith her crowne and reward, promised on that condition: Therefore the promises of outward things, have conditions implied to the people of God, and are not absolute intended.

Answer to the first Argument.

T His Argument is to be answered *negando*, by denying your Minor proposition, for sure I am it is altogether untrue, and contrary to sound doctrine. To make this appeare, wee are to consider, that Gods will (so much of his will as is necessary for us to know) is revealed in his Word, his Scriptures, unto which our Saviour referreth the Iewes for to enquire of him, *Search the Scriptures, they are they that testify of me.* Now the Scriptures, Gods written verities, are absolutely sufficient to instruct us in all saving knowledge, as Paul affirmeth 2. Timoth. 3. 15. *Thou hast known from a child the holy Scriptures* (speaking of Timothy) *which are able to make thee wise to salvation;* or (as Iames sayth) *to save thy souls through faith, which is in Iesus Christ.*

Iohn 5. 39.
Chap. 1. 21.

Now whereas you affirme that the *promises for temporalls are conditionall*, notwithstanding in the whole Scriptures there is no condition expressed, what is it els but to affirme that God hath not revealed so much of his will in the Scriptures, as is needfull for us to know; and that the Scriptures are not sufficient to make the man of God perfect? Your owne words in this matter shall be your judge, you say that this position of yours, namely, *That the promises for temporall things are conditionall*, is one of Gods truths (for you presse it upon men to beleieve it as a Truth from God) and yet you say, that God hath not expressed this Truth is his word, for you say it is *implied*. Now it being implied and not expressed, it is no Scripture, for if it be not expressed, it cannot be written, if it be not written, it is none of Gods will, because Gods will (so much of his will, as wee must know, or beleieve) is all written. To which purpose
faith

faith Christ in the place before quoted, *Search vs. ye of the Scrip-
tures.*

So then to affirme the promises of God for temporall things, are conditionall (according to your owne words) is a doctrine of mans owne invention, and not of God. And certainly to make the best of it, it is but as one of the Popes unwritten verities. Unwritten you confesse it is, for if any man should but aske you where in the Scriptures doth God say the promises are conditionall, you have nothing to answer (for ought I know) but this, *The condition is implied.* To those that come in a pretended message from Christ, to beate downe the power of Sathan, and have no better commission from Christ, then this, the Devill may boldly say as he did Acts 19. 15. *Qui vos Iesus I know, and Paul I know, but who are yee?* I would I had no worfe enemy then you.

Wherefore I beseech you, beware how you maintaine any thing for Gods truth, which is not written (its a chief pillar of the Romish Church) least it be sayd to you, as Paul speaketh, *Thou that abhorrest Idolls, dost thou commit sacriledge?* Rom. 2. 22.

Now for those 2 cases which you alleadge for the proving of your Minor proposition (as it will appeare) is not any thing at all to the purpose. For your Minor proposition being denyed, you labour to proove it by these cases thus: First (you say) *the Lord for the sinnes of his people doth strippe them of outward comforts, sometimes in part, sometimes wholly unto death;* ergo the promises of outward things have conditions implied in them, and are not absolutely intended.

Alas what is this to the purpose? or what colour is there in it to proove, that the promises are conditionall? for you know and must needs confesse, that the Lord Levit. 26. and Deuter. 28. made absolutely to his people Israel, pretious promises. In which promises there is no condition implied, It is true indeed those promises were made upon condition of their obedience, as appeareth in both chapters, *If thou obey the Lord thy God, all these blessings shall come unto thee:* Which condition may be turned participially thus; Thou obeying the commandements of the Lord thy God, &c. The condition in these his promises lyeth on their part, *If thou obey,* that is, thou obeying his commandements; Gods part is absolute, *all these blessings shall come upon thee:* Doe what I require of thee, and all these blessings (without all doubt) shall come upon thee, *But if thou wilt not obey*

obey my commaundements, (i.e.) thou disobeying my commaundements, all these curses shall come upon thee. As thy obedience shall be rewarded with such and such blessings, so thy disobedience shall be punished with such and such curses. The children of Israel found the word of God true in these particulars, for so long as they kept the commaundements of their God, and walked humbly with him, which was the thing he required of them, he was as a wall of brass unto them, and they wanted nothing of that which he promised them, as the whole current of the old Testament doth plentifully witness. But when they brake his covenant, and did not observe that condition (obedience being all the conditions too) which was made betwene God and them, he brought upon them those plagues which he had threatned. For Israel (notwithstanding they were a chosen people) were very rebellious and unthankfull, as the Lord complaineth of them Isay. 1. The Ox knoweth his owner, but my people doth not consider. Ah sinfull nation, a people laden with iniquity, a seede of evill-doers: They have forsaken the Lord, they have provoked the holy one of Israel to anger. Read that 105. Psalme, there is a whole catalogue of their rebellious proceedings, and how the Lord dealt with them. And to the end the Lord would have no imputation of severity layd upon his Majesty, for dealing with them as he did, and that no man should once imagine, that hee did faile in his part in the least particular, but was faithfull in all his promises, he made it appeare to all the world, that his proceedings with them were just; for saith he Deut. 32. to the end of the chapter, Their children and the nations shall say, when they see the plagues of this Land, wherefore hath the Lord done this unto this Land? what meaneth the heat of this great anger? Then men shall say (vers. 25.) Because they have forsaken the covenant of the Lord God of their fathers, which he made with them, when he brought them forth out of the Land of Egypt. Here is the Lords proceedings cleared by the confession of all the nations, and the fault layd upon the people, as Ezechiell also witnesseth Ezech. 39. 23. as also the Prophet Isay prooveth, Isay 59. 2. to the end of that chapter, Your iniquities have turned away these things, and your sinnes have withholden good things from you. Now concerning that place Lament. 46, which you produce, thinking to proove your position, I beseech you call to mind (I know you know it) that the Lord had a long time before told them, that if they

they would not heare and obey, he would bring upon them that plague of famine, which the Prophet did there bewaile. This appeareth Levit. 26. and Deut. 28. where the Lord tells them, if they did not walke with him in obedience, that they should be compelled to eat the flesh of their sonnes and daughters, for want of other meat.

Now Israel rebelling against the Lord in breaking his commandements, (for she plucketh away the shoulder, saith Zachary chap. 7. 11.) and forgetting the Lords former kindneses, that (as Hosea saith chap. 2. 8.) *he had given unto them corne and wine, and wool, & flaxe*, he brought upon them this grievous plague, as it is vers. 10. *the pittypfull women (according as he had threatned) did eat their owne children for want of other meats.* Neither doth the church goe about to excuse her self, or lay the least aspersiō upon God for this: for she doth ingeniously confesse, that it was justly come upon her, as appeareth vers. 12. 13. for (saith she) *the Kings of the earth, and all the inhabitants of the world would not have beleaved, that the enemy should have entred into the gates of Ierusalem.* Ah (saith she) *but our sinnes (contrary to all the worlds judgement) the sinnes of our Priests and Prophets have caused it.* Which words she repeatedly useth from the Prophet Ieremy chap. 5. 31. as if she had sayd, *Our Prophets prophesie falsely, and our Priests beare rule by their meanes, and we love to have it so.* Wherefore (saith she againe Lament. 1. 18.) *The Lord is righteous, for I have rebelled against his commandements.* What now was the cause of this plague? your owne words shall be the answer, *The Lord did visite them thus for their sinnes.* What then? would the Lord have layd upon them that plague had they not rebelled? Surely no. For had they not broken Gods covenant and rebelled, they had remayned in their owne borders, and had plenty. And therefore from the promises, and from your owne words, wee conclude, that the cause why the Iewes were punished with famine, was because they wanted both humiliation for their sinnes, they *hearkened not to the words which the Lord cryed by the former Prophets.* The plague was still in their owne hearts, as also because they wanted faith; they could not beleewe that promise, which God made with them, contrary to your words, *yet they are not charged to want faith.* They wanted humiliation for their sinnes *, which was the cause of their punishment, and then how is it possible to have faith to apprehend that particular deliverance? For had they had faith in

Zach. 7. 7.

1. Kings 9.

* See Deut. 32. 20.

that particular, they must needs have had repentance too : they both goe together.

And whereas you say, *Who will beare any correction, if by his faith he may presently remooove it from him?* Surely for my part I know not any, but would be glad so to walke with God in uprightnesse, as that they might not procure his displeasure, so farre as to cause him to punish them. And I know not any, but are grieved in heart so farre to displease him, as that he must needs punish them. And lastly whereas you say, *how can that be a signe of unbeleeve, that is a speciall testimony of Gods love?* I answer, it is true, when a Saint of God doth revolte and runne backward, and it may be ly sleeping in some sinne a pretty while, the Lord, and that out of his love, doth stretch forth his hand by laying some judgement upon him, which is as a warning-peale to stay him, and to bring back his soule from the pit. To which purpose is that place Revel. 3. 19. *As many as I love I rebuke and chasten* : What follows? *be zealous therefore and repent*. So then if God, and that out of his love, doe afflict his servants, going astray for their profit, that they might partake of his holynesse, what doth this hinder but that they repenting and beleeving, may have that judgement or punishment, remooved from them, seeing God upon their humiliation and faith, doth promise it, and is grieved for their misery, Iudg. 10. 16.

Vers. 8.

Concerning your second case of probation and tryall, wherein you endeavour to shut absolute prayer from the view of men, it is nothing at all against it, for those in Heb. 11. 37. suffered those things for the truth sake, neither did they accept deliverance. And Paul also 2. Cor. 11. 37. suffered those things for the Gospels sake in time of persecution, as he testifieth 2. Tim. 1. 12. which kind of sufferings, both of Paul and those in the Hebrew, are blessings, and the portions of Gods servants, not to be prayed against, but rather rejoyced in, unto the partaking of which afflictions, Paul exhorteth Timothy in the chapter before quoted. Now that neither of these cases doe proove the temporall promises to be conditionall, or contradict absolute prayer for temporall necessities, it is plaine, and you may see it further proved in that which we have sayd in defence of that Tenent, unto which I referre you.

SUCH things as are ordinarily denied to the best and most faithfull servants of God, and accompany not their condition here, cannot be absolutely prayed for, or expected, neither will that procure them, for that were to crosse his providence.

But these outward matters are so as is rehearsed: Therefore, &c.

This appears by 2. testimonies.

1. Of St. James chap. 2. 5. God hath chosen the poore in this world, to be rich in faith, and heires of his Kingdome, rich in faith, and yet outwardly poore; the abundance of faith therefore helps not their poverty.

2. Of our Saviour Math. 25. 35. I was hungry, and ye fed me not, thirsty, and ye gave me no drinke, naked, and ye cloathed me not, &c. wherein it appeares that some of the members of Christ shall be poore and distressed, wanting necessities in all times to the end of the world, neither are these taxed for want of faith at all, nor yet doth the Lord faile of any of his promises to his servants, much lesse by a continuall course, therefore are they denied.

Answer to the second Argument.

TO this I answer, that the Minor proposition is also false, for whereas you say, outward necessary things are *ordinarily denied to the best of Gods servants, and that they accompany not their condition*, it is no such matter. First, outward necessities (unlesse in case of their sayling and disobedience, or when they are deprived of them for the Gospels sake in case of persecution, which is a blessed thing, and their portion, against which they have no warrant to pray, as wee have elsewhere declared) are not ordinarily denied the Saints, for David in all his observations never found it so, as his owne words doe witnesse, *I have bene young, and now am old, yet have I not seene the righteous forsaken, nor their seed begging bread;* Psal. 37. 35

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and the Psalmist doth give the reason, *Those that waite upon the Lord, shall inherit the earth.*

Secondly that these outward necessities doe accompany the condition of the Saints here, (contrary to your assertion) its plainly proved. All was lost in Adam, but restored againe to those, (and to those onely) who are renewed in Christ Iesus, and to them of right it doth belong by vertue of the promise; all the rest are but usurpers. Wherefore saith the Prophet, *If ye be willing and obedient, ye shall eat the good of the Land.* Which promise is confirmed by our Saviour, *Blessed are the meeke, for they shall inherit the earth.* Possesse God in Christ, and in Christ ye shall possesse all things necessary, if thou thy self be not wanting to God.

Isay. 1. 19.

Math. 5. 5.

Concerning those 2 places which you alledge for proving your owne tenent, and for confuting of ours, they serve not to performe either. For whereas you say repeately from St. Iames, *That God hath chosen the poore in this world, to be rich in faith.* Wee deny it not, neither doth it make against us, for we affirme that the Saints must not looke after great matters, after riches and bravery, but they having *meat. and rayment, let them be therewithall content.* And if they will not be content with this, but desire greater matters, no marvaill if they pray conditionally, seeing God promised them no more. And how can this proove the promises to be conditionall? *The Saints of God are many times poore; Ergo the promises doe imply a condition.* How doth this hang together? I leave it to your owne judgement.

Wee say not that poverty is to be prayed against, for so long as the *barrell of meale wasteth not, and the cruse of oyle faileth not,* tis as much as can be desired; but if *our meat wasteth, and our oyle faileth,* wee impute the cause to our sayling: Faith and repentance may help that, although not poverty. Concerning your second testimony, that our Saviour Math. 25. *I was hungrie, and ye fed me not, &c.* whence you say, *that it appeares that some of the members of Christ shall be poore and distressed, wanting necessities in all times to the end of the world.* Put case this be graunted, what is it to the purpose? many of the Saints say you, shall want necessities; Ergo the promises imply a condition: Or what will you conclude? must we not therefore pray absolute? If we should take this place literally, as you doe, to serve your owne turne, wee must needs conclude from the former verses,

verses, that all the Saints that either were, are, or shall be, never wanted, but had some overplus to help others: for our Saviour witnesseth (for he speakes to all the Saints in generall) that they were all feeders, all cloathers, all visitors of others. So then I understand that of our Saviour from verse the 34. to the 41. to declare the admirable communion, help and comfort, which the Saints of all degrees doe administer one to another, which is an absolute prooffe that they are all the servants of God, because *they love one another*. And concerning that which you urge from vers. 41. *ad finem*, I conceive it thus; Our Saviour in those words doth upbraid the wicked, and tells them that hee hath nothing to doe with them, and that they shall misse of their ayme; for (as if hee had sayd) *You denied me before men, and now I denie you: You shewed no kindnesse of me in my members, and now I will shew you none: You saw my members persecuted for the truth, and put in prison, &c. but you did not (as your dutie was) comfort, relieve and visit them, but rather if I was but a little angrie, you helped forward their affliction: You love not these my sonnes, which were begotten, and your selves must needs confesse, you cannot love him that begetteth, out of your owne mouthes I will condemne you, (what need we any more witness?) Abite maledicti, &c.* Iudge righteous judgement, wherein doth this proove the temporall promises to be conditionall? or confute absolute prayer for them?

Mr. Norrice his third Argument.

THat which never did put any certain difference betweene one and another, in outward things, is not the absolute condition of those things, for that cannot stand:

But faith and grace did never put any certain difference betweene one and another in outward things; Ergo is not the condition, nor annexed to them.

This appears by 2. places.

1. Eccles. 9. 2. All things come alike unto all, and there is one event to him that feareth God, and to him that feareth him not, &c. and no man knowes love or hatred, by

all that is before him, verſ. 1. which would not be ſo, if there were any certain bettering of the outward eſtate by faith and grace.

2. Math. 5. 45. Your heavenly Father maketh his ſunne to riſe on the evill and on the good : and ſendeth raine on the juſt and unjuſt : ſo that the very ſame diſpenſation in outward things, belongs to one as to another, and there is no difference, which providence doth interpret the promiſes concerning theſe things.

Answer to the third Argument.

TO this Argument I muſt answer as to the former *negando*, by denying your *Minor*, and that juſtly too; for *Faith & Grace have put a certaine difference betweene one and another, and betweene their poſteritie too*; as the Scriptures doe plentifully witneſſe. Hee bleſſeth the ſeede of the faithfull in outward things, for the integrity of their parents, and plagues the ſeed of the wicked with outward puniſhments, for the ſinnes of their fathers. To this purpoſe read the ſecond commandement, and compare that of the Proverbs with that of the Pſalmiſt, *The juſt man walketh in his integritie, his children are bleſſed after him. But the face of the Lord is againſt them that doe evill, to cut off the remembrance of them from off the earth.* See Proverbs 10. 7. and compare that of the Pſalmiſt 102. 28. with Pſal. 37. 28. 34. and with that of Iob 21. 19. and then tell me (and tell me truly) whether *faith and grace did never put any certaine difference betweene one and another in outward things*? The wicked (it is true) *may flouriſh like a bay-tree for a while*, but wanting faith and grace, they are quickly gone; a man may *ſeek* them, but *ſhall not find* them; but faith and grace doe eſtabliſh the juſt. Peruſe the 37. Pſalm from the beginning to the end, and it will plainly appeare. And we ſee by experience, how mercifully the Lord doth deale with the poſteritie of thoſe, who doe walke in uprightneſſe; and how hee doth bring to nothing in a ſmall time, the great revenues of thoſe who are profane and enimies to piety.

Concerning thoſe 2 places which you produce to proove your poſition, you doe greatly miſtake the meaning of the holy Ghoſt in them; for the meaning of the holy Ghoſt in that of Eccl. 9. 1. 2. is quite

quite contrary to your interpretation; for your interpretation is according to the judgement of the world; which judgement the holy Ghost doth condemne, as appeareth verl. 3. for (saith hee) this is an evill among all things that are done under the sunne. Men of the world judge it so; But what then? Because they say there is no difference betweene the just and the unjust, concerning these things, must their sayings therefore be true? Alas it is no such matter. For the Lord doth sharpeley reprove all those, who doe say that faith and grace doe put no certaine difference in this life, concerning outward things betweene one and another. For he saith that such words are *stout words against him*, as appeareth Mal. 3. 13. 14. 15. verses, for saith the Lord, *Your words have bene stout against me*: But the people sayd, *What have we spoken so much against thee?* Unto which question the Lord made this answer, *Ye have sayd it is in vaine to serve God, &c. and now we call the proud happie; Yea they that worke wickednesse are set up, yea they that tempt God, are even delivered.* For this purpose see Iob 21. 15.

To say that faith and grace doe make no difference betweene one and another in outward things, is wee see to speake proudly towards God. David (wee must confesse) was almost perswaded that his faith and grace had put no certaine difference betweene him, and the wicked, in outward things (for he sayd, *I have cleansed my heart in vaine*) untill he went into the Sanctuary of God, but then he found a difference, as is prooved verl. 37. yea and that a plaine difference too *betweene him that serveth God, and him that serveth him not.*

The second place that you alleadge to proove your assertion, is in Math. 5. 45. *Your heavenlie Father maketh his sunne to shine, &c.* whence you say that the *verie same dispensation in outward things, belongs to one as to another.* You say it indeed, but you have not prooved it, neither can you proove it by the Word of God. For (which indeed doth put a speciall difference betweene one and another) there is a speciall difference in the dispensation of outward things. It is true, the Lord out of his abundant goodnesse, doth give gifts and blessings to all, to the just and unjust, but such blessings doe not (as you say) *belong to all.* They belong to the just onely, because they are promised onely to them, even so many as are restored by Christ Iesus. God hath given to them Christ, and with him

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him all other outward necessities, and by vertue of his promises, they may challenge them to be theirs. And the Lord gives it them by promise. Now the Lord doth give the wicked many blessings, but not by promise. Neither can any wicked man gather any such promise out of the Word of God, as that the least favour belongs unto him. And hence it is that it is generally received for truth, that the wicked have all they have, not for their owne, but for the righteous sakes. For were it not for them, the wicked should all suddenly perish. The Lord would in a moment, as Iob sayth, *cause them to va-*

Iob 20.15. *mit it up, and cast it out of their bellies.* So that wee see these outward things are diversly dispensed upon the sonnes of God, and the Imps of the devill. The Lord gives them to the Saints as hee gave Abraham his sonne Isaac by promise, but hee gives them to the wicked, as he gave Abraham Ismaell, not by promise. The manner of which dispensation doth quite overthrow your tenent.

Mr. Norrice his fourth Argument.

THat which the Lord Iesus and his Apostles did pray for, or against conditionally, is so to be done of us, for wee are bid to follow their examples, and to try our spirits and practises by theirs, and not theirs by ours. But our Lord and his Apostles did so. Ergo.

This is proved by two places.

1. Luk. 22.42. Father if thou be willing, let this cup passe from me, yet not my will, but thine be done: Here is the deprecation of an outward evill, not absolutely, but with submission to the will of God.

2. Rom. 1.10. Making request, if by any meanes I might have a prosperous journey by the will of God to come to you. Here is an outward benefit, yea somewhat more (seeing it was a service to the Church) desired with submission to Gods will. And S^t. James layes downe a rule for all to follow in such cases, ye ought to say, if God will, James 4.15. What is it then to teach, that wee ought not to

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not to say, if the Lord will, but directly to crosse the word of God.

Answer to the fourth Argument.

IN this Argument I deny your Major proposition, a doctrine more fit to be spewed out, then to be taught in the Church of Christ, being (as was your first proposition) a chief pillar of the Church of Rome. This we will make plainly to appeare. Whatsoever is mans duty to observe in Gods service, that must be commanded by God, for nothing but a commandement from God, can make a man owe a duty to God. This appeares by that expresse saying of the Preacher, where hee doth clearly proove, that all mans duty unto God is containd in commaundements (precepts *Ecol. 12. 13* being the true ground of duties) for saith hee, *fear God and keepe his commaundements, for this is the whole of man, or the whole dutie of man.* This is seconded by our Saviour, when hee was to leave his Disciples for the commission which Christ gave his Disciples runneth thus, *Goe teach all nations, &c. teaching them to observe all things, whatsoever I have commaunded you.* Upon which commission Calvine in his Harmony upon the Euangelists, speaketh thus: *Christ sendeth forth his Apostles with this exception, that they thrust not to men their owne inventions, but that they doe purelie and faithfullie dispence from hand to hand (as it were) that which he himself hath commaunded. And I would to God, the Pope would submit the right, which he arrogateth to himself to this rule, &c. But he infecteth the Church with his owne iustices, &c.* Now if any man shall teach men to observe any thing as a duty, which God hath not commanded, tis beyond his commission; a created worship, a worship of his owne invention, which God never required.

Now whereas you make examples without the authority of any commaundement, to be the ground of a duty, what is it els but (as the Apostle saith) *to beguile men of their reward in a voluntarie humilitie, (i.e.) in will-worship, which is Idolatrie.* Now you say (for the confirmation of your Major) that we are bid to follow their examples. Quote that Scripture that biddeth or commaundeth us to follow their examples in praying *conditionallie for outward necessities, and we will lay our hands upon our mouthes.* Sure I am Christ *Col. 2. 18,*

Mark 22.9

1. Pet. 2.21

Luk 22.24

Rom. 1. 10.

Mark 14.

36.

*The Greck word is, is taken sometimes for forasmuch as, and so it agrees with that of Marke.

did cheeke this kind of praying, but I find not where he doth commaund it. These words repeated by you (*we are bid to follow their examples*) I thinke you take them from S^t. Peter, *leaving us an example* (saith he) *that we should follow his steps*. Hee doth not wish us to follow his steps in every thing that hee did, (for althoughevery action of Christ & his Apostles is written for our instruction, it followeth not that therefore it is written for our imitation) but *patiently to suffer for well-doing*, which was the thing handled in that place by the Apostle, and in other places commaunded: which commaundement, not any example, is the ground of the duty. Wee confesse the spirits of the Prophets must be subject to the Prophets, (i.e.) our spirits and practises must be subject to their doctrine: And for this we earnestly contend. You would make their practises our rules, but wee make their doctrine our rules, both for doctrine and practises.

Concerning your Minor proposition, if we deny not, but grant that our Saviour and his Apostles did pray as you say, yet we deny that their examples in that particular ought to be our rule. As for those two places, you alledge the one of our Saviour, and that of Paul, it shall not be unmeet to say some thing of them, to shew your unadvisednesse, that you would from these sayings fetch in an *If*, into the fourth petition of the Lords Prayer; for that of our Saviour Luke 22. Father if thou be willing, let this cup passe from me. S^t. Marke hath it thus without any condition, Abba Father, all things are possible to thee, take away this cup from me. Here he prayeth without an *If*, in S^t. Luke with an * *If*. What doth let but (according to your argument) that we may affirme, that we must pray absolutely, as well as you say, we ought to pray conditionally for temporall things? but wee have a more firme foundation to build on, then upon examples to ground duties, as we have declared. Concerning this prayer of Christ *Calvine is of this opinion, that this prayer of Christ was not a premeditated prayer (*sed vis & impetratio*, &c.) but the force and violence of grief, did extort from him those words, to the which he added by and by a correction, Not as I will. As also another writer sayth of these words: It was nothing then the complaint of a mind, coyling and distressed; (*sed nequaquam justa precatio fuit, est ovario vera fuit*) and not a just forme of praying, although it might be true prayer. Christ knew full well that

hee must

hee must needs dye, to worke our redemption; for hee came for that purpose, as hee himself doth acknowledge. It was the apprehension of his Fathers anger, and the horrible nesse of the punishment, due unto all our finnes, that did even retaine for a time the whole humane mind, and extracted this pittypfull complaint from him. But after the power of his Divinity, rayled him up, hee spake after another manner, as Mathew witnesseth, for he introduceth him, praying thus: Oh Father, seeing this cup cannot passe from me, but I must drinke it, thy will be done. I beleeche you now, consider well what warrant is there by these words of Christ, to thrust an *If* into the fourth petition of the Lords prayer? Especially seeing this of Christ is rather to be referred unto the sixth petition, hee fighteth against temptations. Now if you thrust an *If* into the sixth, why then not also into the fifth? And then notwithstanding any glosse its all Popery. That of Paul to the Romans doth shew the desire he had to come unto them, to impart some spirituall gift, but he had no promise of God, that hee should come unto them, and therefore it is no marvaill, seeing hee put in an *If*. And when any one doe desire any thing, which God hath not promised, hee must needs put in an *If*, for sure it is, hee can have no certain assurance; hee may well doubt of enjoying the things desired.

Now whereas you say, that *St. James layes downe a rule, &c.* If you say *St. James layes downe* that rule for all to follow in praying for temporall necessities, you doe grossely abuse the meaning of *St. James*; for he doth not there speake of prayer, but did sharply reprove all those, who did peremptorily say, *Wee will goe to such a citie, and continue there a yeare or two, and get gaine*, when as they had no promise to live one houre, as hee speaketh; whereupon hee inferreth this saying, *forasmuch as ye ought to say, if the Lord will wee shall doe this or that.* No man knoweth whether hee shall live one day (for ought any one know the day of judgement may be before to morrow) and therefore they may be justly reprooved and condemned for vaine boasters, who say (notwithstanding they have no promise to live a day) *that they will goe to any place to buy and sell two or three yeares, and get gaine.* Now whether or no this rule of *St. James* be a rule for us, to pray by for temporall necessities, let the wise and discreet judge. Lastly from these words of yours (what is it then to teach that we ought not to say, *If the Lord*

Verf. 13. 14
Verf. 15.

will, but directlie to crosse the Word of God.) I can collect nothing but this: That you speake evill of that which you understand not, and know not whereof you affirme, for you are come from praying to saying. As if there was no difference betweene them? Enough of that.

M^r. Norrice his fift Argument.

IF the faith of miracles was limited, and bounded by the will of God, then all other faith is so:

But the faith of miracles was confined to the will of God, and his pleasure. Ergo.

This appeares.

1. By Acts 19. 12. where it is plaine, that S^t. Paul had the faith of miracles, and healed diseases.

2. Yet 2. Timoth. 4. 20. hee complaints that hee left Trophimus at Miletum sick. No doubt but he did desire his health, and prayed for it, but could not obtaine it, though it be promised that the prayer of faith shall heale the sicke, Iam. 5. 15. because it is subject to Gods pleasure and will, which shewes the promises to be conditionall.

Q. If any aske then how we shall pray in faith for any outward thing, if it be uncertaine whether wee shall have them.

A. I answer, wee beleeeve that wee shall have whatsoever is good for us, which the Lord best knoweth, either the outward benefit, or grace to supply it, as 2. Corinth. 12. 9.

Obj. If any object, that wee may pray absolutely for things necessary, as wee may to doe the will of God, and that his name may be glorified by us, seeing such things conduce thereunto.

Sol. I reply that the will of God is done, and his will glorified, as well by our passive as by our active obedience, in suffering quietly his pleasure and will, and hath the like reward, Ioh. 21. 19. James 1. 12.

The contrary opinion then is a speaking of God and of his administration, that which is not right, which kindleth his wrath against his owne servants, Iob 42. 7.

It is a limiting and confining of his workes and providence, to mens wils and desires; a praying against all his corrections, and tryall utterly.

It is a condemning of the estate of the righteous, and a sadding of those that ought to be comforted, a straying of the promises beyond their intendement, and the teaching of a presumptuous and unwarrantable kind of praying.

EDW. NORRICE.

Answer to the fift Argument.

TO this argument I thus answer, that (if by the will of God you understand his revealed will) wee deny not but that faith is limited and bounded by the will of God, revealed in the Scriptures, (.i.) faith is bounded by the promises of God, which are the ground of faith. Neither doth this in any measure contradict our tenent, or proove what you affirme. But if by the will of God you understand that will, whereof you are ignorant, as it seemes you doe, by that which you have sayd, (.i.) if you bound faith with Gods secret, and not with his revealed will onely, I utterly deny your whole Argument; for both the faith of miracles, and all other faith, have no other bound, or ground, but the revealed will of God; his promises. And that faith of miracles, and healing diseases, which Paul had, was bounded with, and grounded onely upon the promises. For what the Apostle did in working miracles and curing diseases, hee had the authority of an absolute promise, as it appeareth Ioh. 14. 12. *Verely, Verely, (saith Christ) I say unto you, hee that beleeueth on me, the workes which I doe shall hee doe, and greater workes then these*

AR: 19.12

2. Tim. 4.
20.

Deut. 29. 29

shall hee doe, because I goe to the Father. Now whereas you goe about to nullify this promise, and to proove from that of Paul to Timothy, that the promises are conditionall, because (as you say) Paul had the gift of healing, but could not cure Trophimus, that was sick, I answer that all you say herein is as nothing; for (say you) Paul left Trophimus at Miletyum sicke. Whence you also say, No doubt, but hee desired his health, and prayed for it, but could not obtaine it. *Ubi libellus*, where is your evidence to proove this? or who told you that Paul prayed for his health, and could not obtaine it? Where is this prooved in the Scriptures? The secret things (saith Moses) belonge to the Lord our God: But those things which are revealed unto us, and to our children for ever. This is not (for ought I find) revealed, and therefore it is not for you to determine. You say (and but say it) no doubt hee prayed for him; another may say, no doubt hee did not pray for him; a third may say, no doubt hee would Paul, that hee had finished his course, and would not have him to pray for his life; a fourth may say, no doubt but hee recovered afterward, and was healed. Now which of you shall a man beleewe? or who shall decide the case, and tell us which of these doubts is true? Truly (for my part) I know not how it can be rightly resolved, unlesse you can call Paul or Trophimus from the dead againe. Strange and lamentable then it is, that you would goe about to drawe a conclusion, to proove your assertion from that which is so uncertain, nay (which is more) by suppositions, and such uncertain collections, to contradict commandements, and to goe about to nullify promises. And to speake truth, all your Arguments doe tend to this one end, namely, to contradict a commandement, or nullify promises: And what is this els, but to contend against the truth? Review with a single eye your owne proceedings in these your arguments, and you may plainly see, that they are bent against the truth; for the drift of them is to establish a will-worship, a duty which God never commanded: It is to pray conditionally for temporall necessities. For *Ubi libellus*, where is your commandement to proove such a duty? as also they doe oppose commandements, and bend their forces to alter the nature of the promises. But they looke their labour, for *cedant arma toga*, away with Arguments (that weapons) when commandements (sharp swords) come in place; for it may be sayd of them, as (in another case) it was sayd of old,

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One commendment shall charge a thousand arguments, and two pay
ten thousand to flight. What now remaineth, but that you confesse
your error (for its cleare you have erred) and give them satisfac-
tion, which you have made to erre by your Arguments. And as you
have taught men to observe, that which Christ never commanded, so
now teach the contrary, which is, what Christ hath commanded.
Neither is it (to use your owne words) any defence for any man to
revoke an error, but his praise and glory, and the testimony of an in-
genious mind, and of the feare of God. Thus have I now by Gods as-
sistance (contrary to your conceit) sayd some thing to that which you
have sayd, and as you requested me set downe, wherein your argu-
ments are faulty and sayling.

I beseech you, (seeing it was your owne desire that I should send you word, wherein they were faulty and failing) that you would not take any passage in this my answer, in the worst part, or imagine, I speake any thing to vent cholere, or to disparidge you: but rather receive it (as I write it in defence of the truth) in love, and love shall cover all offences. And in conclusion, I pray you take notice: That it is your opinion, that is a speaking of God, and of his administration, that which is not right, which kindleth his wrath against his owne servants, it causeth men to arrogate to themselves too much, and to give to God too little. It is a perverting of the promises, beside their intendment, and the teaching of an ignorant and unwarrantable kind of praying.

An Answer

But the Reader without all this, should both constantly be
in a hurry and report, that I have been writing no more
from my writings, but what he received, he pretends for the last is
the first place) to his view no more, but a man of my reputation, he
shows under my name and the name of my publisher, the
entire for removal of things, the, wherein Mr. A. was down
unanimously by the Publisher, even typographical errors with a
bad conceit of my abilities, because even the last word or two
seem to be apparent. Still that he should not be able to
write, where I use them constantly of my writings, as I have

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An Answer to M^r. Norrice his
PROSOPOPEIA.

A draught of M^r. Norrice his collections from certain passages and writings, which hee sent about the Country, affirming them to be the assertions of *Rice Boye*, set downe under his owne hand, and in his owne name, as in and by the said draught here following it doth and may appeare.

FIRST PART.

A View of M^r. *Boys* assertions, set downe under his owne hand, and in his owne name, and some others, concerning the point of absolute praying for temporall blessings in the particulars, without any condition, expressed or implied of the will of God therein, or of our owne everlasting good.

Answer to this first Part.

That the Reader without all *If*, should both constantly beleeve and report, that M^r. *Norrice* hath related no more from my writings, but what he received, he presents (as he sayth in the first place) to his view no more, but *a view of my assertions, set downe under my owne hand, and that concerning the point of absolute praying for temporall blessings, &c.* wherein M^r. *Norrice* doth cunningly play the Sophister, even slyly possesse the Reader with a bad conceit of my assertions, before ever he hath heard or seene them; as appeareth, first in that he useth the word *blessings*, indefinitely, whereas I use them definitely of such blessings, as God hath commaun-

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commanded us to aske, and promised to give. And secondly (which is worst of all) in that he doth use these words, *in the particulars without any condition*, expressed of the will of God therein; whereas they are words of his owne addition and invention; for in all my writings there is no such matter written. Whereby he would needs (as farre as I can gather) possesse the Reader with these conceits: First, *that I should teach men to pray absolutely for all temporall blessings whatsoever*: And not onely so, but that in the second place I should rye God to bestow upon us *what we please*, without any relation to Gods revealed will, recorded in the Scriptures. Whereas *è contra* (alas miserable it is to see how it is abused) the whole drift of my writings is to perswade men to pray unto God for outward blessings, according to his will revealed, or expressed in the Scriptures; *which will of God* (as in my said writings tis plainly proved, as wee shall hereafter cleare) *ought to be the onely directrix of all our requests*. I affirme in that which I have written, that all our petitions ought to be framed according to Gods will, expressed in his Word; and Mr. Norrice gives out, and that in writing too, that these are *my assertions set under my owne hand, and in my owne name*, concerning the point of absolute praying for outward blessings in the particulars, *without any condition expressed of the will of God therein*. Sir, you have made but a bad beginning, and (as it will appeare anon) a worse conclusion. But more of this hereafter. And thus from the Title or Preface I passe to his collections. And thus they follow.

SECOND PART.

HE saith, 1. That this opinion is newly rayfed from the dead (by him and his Complices) and that it hath a long time bene buried in the pit of oblivion.

2. That to use the conditionall *if*, (to stand with the will of God) in praying for any temporall benefit, doth argue both ignorance and infidelity.

3. And that we may be sure to obtaine the very thing petitioned, if the fault be not in our selves.

4. And therefore that wee should not rudely, unadvi-

H

sedly

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sedly and ignorantly, upon all occasions, runne to God
onely with an *If*.

5. For our petitions are not then agreeable to the
will of God, when wee say: If it be thy will to give us this
or that: nether doth the Lord delight in such babblings,
but when wee leave it out, and say: Lord thou hast pro-
mised to give the thing wee now desire at thy hands.

6. Neither let thy heart put thee off with this poore
excuse: The Lord doth not see it good for thee.

7. Come out then, oh thou conditionall, from among
the petitions of the Lords prayer, and sit downe yonder,
for thou wert never placed there by Christ, nor art of his
planting; thou hast robd God of his glory, and deprived
us of many blessings, and a long time luld us in too much
ignorance and security, &c.

8. That to affirme the promises of God for temporall
things, are conditionall, is a doctrine of mans invention,
one of the Popes unwritten verities.

9. For that all the promises made to the obedient, are
absolute in Levit. 26. and Denter. 28. so that if they did
what was required, it was absolute, & certain they should
have the blessings, and there was no other thing mention-
ed or implied, and so for the disobedient on their parts,
the evils and punishments, threatned in these outward
things.

10. Also that the Saints may and ought, as absolutely
looke for temporall necessaries, and pray for them, as for
the forgiveness and pardon of their sinnes, &c. (contra-
ry to Plal. 73.)

11. That the Martyrs Heb. 11. 37. that are sayd not to
accept deliverance, did refuse it, because persecution is a
blessing, and the portion of Gods people, in which they
are to rejoyce, and therefore there is no warrant to pray
against

against persecution at all, for it is to pray against a blessing, &c. (so the Martyrs persecuted themselves.)

12. That when Salomon saith Eccles. 9. 2. All things come alike to all, and there is one event, &c. he speaketh not as the truth is, but according to the judgement, and censure of the world, that doth so thinke and imagine, and therefore in the third verse the holy Ghost doth condemne it, saying, it is an evill he saw under the sunne; that is, that men say there is no difference betweene good & bad in outward things, but all things come alike, &c.

13 That to teach men to follow the example of our Saviour Christ and the Apostles (even in this manner of prayer and submission to the will of God) is a doctrine worthy to be spued out of the Church, and not fit to be taught therein; for that we are to follow rules, and not the example of any, therefore tho' our Saviour and S. Paul did (as we confesse) pray conditionally for outward matters, yet wee are not to follow them, nor to make their doings our rule, it being a chief pillar of the Church of Rome, this ground, &c.

14 That whereas S. James chap. 4. 15. gives a charge to all that they ought to say, not absolutely, but with condition, if the Lord will, I will doe this or that, is nothing to our purpose; for that is of saying, and this of praying.

15 That to say when Paul left Trophimus at Miletum sicke, undoubtedly he desired his health, and prayed for him, is an unwarrantable speech and groundlesse collection; for who told you S. Paul prayed for his health, or where is it revealed in Scripture? and therefore another may say, no doubt S. Paul did not pray for his health, &c. for my part I cannot see how it should be resolved, unless wee call Paul or Trophimus from the dead againe, &c.

16 That for any to teach men to pray conditionally

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for temporall benefits, and with submission to the will of
God expressed or implied, is to blaspheme the truth,
and to teach an ignorant and unfaithfull kinde of pray-
ing.

Concord. cum Originali.

The Answer to this second Part.

M^r. Norrice having laid downe his Preface, in the next place be-
layeth downe the particular assertions of his owne colle-
cting from my writing, but fitting them (for the most part) to make
good his conceits concerning them, that so there might be some
shew of honestie in his proceedings. And therefore to make good
his reports, in the first place he setteth downe a preface, pretending
it to be the ground of my opinion, concerning praying for outward
things. And to make that seeme apparant, hee doth in the next place
by an idle Prosopopeia faine me speaking to his purpose; for (saith
hee) hee saith, that is *Rice Boye* saith these and these things. So that
the Reader must necessarily understand, that *M^r. Norrice* doth
bring me in speaking thus: *I Rice Boye doe say, that this opinion, is
newly raysed from the dead, &c.* Now what I have sayd, and what he
sayth (good Reader) thou shalt plainly see. And that wee may
proceed orderly, and omit nothing, I will speake particularly of each
particular as they lye in order.

1. The first thing collected in my writings is thus written: *And
that which wee speake is no uncouth and novell opinion (as some judge
it) for we have delivered no more, but what we have received: Moses
taught it to the Israelites, Christ to his Apostles, his Apostles to their
Congregations, and wee doe but rayse that from the dead, which a longe
time hath lain buried in the pit of oblivion.* Herein I gave you to
understand, that what I held in prayer was no novell opinion, but the
same as Moses, Christ, the Apostles and other godly Ministers be-
fore maintained; and that I and my *Complices* (so you say, tho by a
parenthesis of your owne thrusting in) *did but raise that from the
dead*, that is, (you could not be ignorant of my meaning before) we
did but speake of that which you and your *Complices* kept, and still
labour to keepe buried in the pit of oblivion. And I pray you what
was that we thus spoke of? was it not this? *That all our prayers ought*

to be framed according to Gods will, expressed in his Word, and that all such prayers (yea for outward necessities) were to be made absolutely to God, without doubting and wavering, &c. as in the title of my sayd writings is expressed. This was that opinion whereof I was, and continue still defendiant. But you devulge about the country, that I and some others have rayed from the dead this opinion; namely, an opinion concerning absolute praying for outward blessings without relation to the will of God, revealed or expressed in his word. Have you done well in this? I appeale to your self for judgement.

2. The second place in my writing is thus: Which manner of praying doth manifest both ignorance and infidelity: wee know not whether it be the will of God or not, to give us such things as we aske, and then no marvaill if we doubt whether we shall obtaine them yea or no. A little before having shewed the nature of the word *If*, I asked this question: In what sence is this word *If*, used in prayer for outward things? as it is conditionall or doubtfull? (for so is *If* taken) if conditionall, then (sayd I) our prayers for outward necessary blessings must be framed thus: Oh Father, if the gift of things necessary for my present being shall stand with thy will, then be pleased to bestow it upon me. In which petition this word *If*, is not onely conditionall, but also doubtfull: Wee doe not by this saying referre it to the will of God, but in so praying wee doubt whether it doth agree with the will of God, to bestow upon us things necessary for our present being. By this I make it plaine, how and in what manner this word *If*, doth manifest both ignorance and infidelity in prayer. But this you leape over, and urge some of that which follows (mingling it with some of your owne) as a dangerous doctrine. And I pray you Sir, what error is there, in saying, that *If*, as it is a note, not onely of condition, but also of doubt, doth manifest both ignorance and infidelity, seeing when wee so pray, wee thereby confesse, that wee know not whether it be the will of God or not, to give us such things as wee aske. And if wee are ignorant of Gods will, concerning the thing wee aske, no marvaill if we doubt whether we shall obtaine it, yea or no. It had bene well if you had presented to the Readers view the full grounds of my writings; but it seemes you feared to unfold too much: for why els doe you in so many particulars cur-taile my sayings?

3. The third place is thus in my writings: Call now to minde our former

former grounds, and this also will irresistably follow: The fault is in themselves, who doe not obtaine at the hands of God the very thing petitioned. A little before I layd downe five things, which are necessarily required in prayer, which I wish the Reader to call to mind. The five particulars (as you shall find them written) are these: First when we pray we must come to God with holy hands. Secondly without wrath. Thirdly without doubting. These 3 are recorded by the Apostle 1. Timoth. 2. 8. Fourthly we must aske for the true ends, not to consume it on our lusts, 1am. 4. 3. Fifthly wee must aske what we doe aske according to his will, 1. Ioh. 5. 14. These (especially) were the grounds which I wished you to call to mind, and then (those grounds being rightly considered) this also, I sayd, would follow: The fault is in themselves, who doe not obtaine at the hands of God the very thing petitioned. They faile (as the words immediately follow) in one of these particulars; either they know not the plague in their owne hearts, or els they faile in the duty of charity (so that as Christ saith Math. 11. 25.) they forgive not when they pray, &c. Now what danger is there in any thing, which I have here spoken? Doe not the Scriptures teach it? Make then your quarrell with the word, and not with mee. But to bring a darknesse upon that which I have written, you have left out the ground upon which this saying was spoken, as also those things following, which serve to make it plaine; and here you have so cunningly set downe this collection, as that the Reader can not conceave, but that I affirme, a man may pray for any thing, and have it. And surely through your words and writings together, it is generally blowne about the country, that *Boye* affirmeth, wee may pray for any thing, and be sure to have it; as namely for better victuals, better cloathes, more meanes and great livings, &c. Alas, alas! could *Mr. Norrice* with a good conscience draw from my writings any coulourable shew for such rumours? Especially seeing it was a speciall thing I perswaded men unto, even to frame their petitions unto God, according to his will revealed in his word? That is, (as I explained my self) I would have them aske of God, what hee had commaunded, and beleve to receive that which hee hath promised. But what will not many men doe to cover their owne sayling?

4. 5. The fourth and fift places are in my writings thus: Now our petitions for outward things are agreeable to Gods will, not when

wee put in this word *If*, as to say, if it be thy will to give us this or that; but they are agreeable to his will, when the thing wee desire God to bestow upon us, is both commaunded and promised. This is that which doth make our petitions agreeable to his will. And therefore when wee are to pray, either for any favour, or for the removing of any affliction, wee must consider with our selves, whether it be within the compasse of this rule; namely, whether God in his word doth commaund us to aske such a thing which we desire to have, and whether hee doth promise upon our calling, to bestow it upon us; and not rudely and unadvisedly, may ignorantly, upon all occasions runne to God onely with an *If*. Hence it is when the Saints doe come to the Throne of grace, and sollicite God in Iesus Christ for any favour, that the holy Ghost doth put them upon that issue, *Ubi libellus*, produce your evidence; where have I commaunded you in the Scripture to aske of mee such or such a blessing? where is your warrant? Where in my Scriptures have I made any such contract, any such covenant, any such promise to give you such or such a thing, which ye desire of me? Now if the Saints so praying, are able to produce their evidence, and say unto the Lord, Loe, here is our warrant; thou hast commaunded us in thy word to aske this thing, which wee now desire, and therefore in obedience to thy commaund, wee have this boldnesse to come unto thee: And loe, Oh Lord, (pointing as it were with the finger to the place) acce is our evidence: In thy Scriptures thou hast made a contract, a covenant, a promise to give us the things wee now desire. If I say, the Saints can thus answer the Spirit, and produce their evidence, as aforesaid, their petition is lawfull, and they may lawfully charge God with his promise, his contract, his covenant. But then when the Spirit of God puts them to that issue, *Ubi libellus*, produce your evidence for what ye aske, and they are not able to produce any, either commaundement, or promise, deducted from his Scriptures, hee may (as one saith) justly plead and answer such petitioners with a *Non est factum*, I made no such promise. Wherefore when men pray unto God for such things, as have no ground from his word, (notwithstanding they thrust in an *If*) they shall be sent away empty; the Lord will plead to such petitioners; *Non est factum*, I made no such promise: Hee delighteth not in such babling. In this long speech (I could not but repeat it all) you may plainly see,

Sir,

Sir, had you read it with a single eye, that which I have therein affirmed, is no more but the truth. For first, a little before I demanded this question: *When are our petitions agreeable with the will of God?* Which question is there thus answered: Our petitions are agreeable to the will of God, when they are agreeable to his word. Now (said I) our petitions are agreeable to Gods will, not when wee put in this word *If*, as to say, if it be thy will to give us this or that; but they are agreeable to his will, when the thing we desire God to bestow upon us, is both commaunded and promised. Wherein can you find this faultie, or saying? Which of those two doe make our petitions agreeable to Gods will? Is it this word *If*, or els Gods word thinke you? What? must wee not when wee pray to God (as in my writings I have pressed it) carefully examine and consider with our selves, whether that which wee pray for, be within the compasse of this rule, namely, whether God in his word doth commaund us to aske such a thing which wee desire to have, and whether hee doth promise upon our calling to bestow it upon us? ought wee not thus to doe, and who can deny it? Or is it sufficient upon all occasions to come to God onely with an *If*? Is that the prayer wherein hee delighteth? What doe you thinke then of this? put case, an honest, learned & true hearted Minister, doth for the present want meanes, as also a place to exercise his calling, I presume you will say in this case, pray hee must. Well be it so. Now hee frames his petition thus, Oh Lord, I beseech thee, if it be thy will give me one of *M^r. Norrice* his places; one of them at Tedbury, or els that at Horfeleigh, whereby I may both exercise my calling, and also get my maintenance. What doe you thinke of this petition? Is it agreeable to Gods will, tho hee here putteth in this word *If*, and say, If it be thy will give it me? Or doth God delight in this kind of praying? I trowe you will answer, No; and conclude with mee in these words, (tho now recorded by you as an error) Hee doth rudely and unadvisedly, nay ignorantly run to God, tho *If* be in. And doth not the word of God warrant this? Nay when men shall pray to God for this, or any other thing, as have no ground from his word (notwithstanding they doe thrust in an *If*) shall they not be sent away empty? Will not the Lord plead to such petitioners, *Non est factum*, I made no such promise? Will he delight in such babling? Are not these the things which I spake of in my writings, and who can justly

except

except against them? Doe not the Scriptures teach so much? why then doe you lath the Scriptures (as containing dangerous positions) upon my backe? why have you peeced up together certain sentences, some of mine, and some of your owne, and sent them to divers as dangerous assertions? Doe you not by this meanes labour to cast a mist before the Readers eyes, that so hee can not clearly perceive my meaning? For in these your last collections, you deale very strangely, in that you doe so tye them together with your owne chaines, as that the Reader cannot conceive, but that they doe follow one the other directly in my writings, as you have here placed them: when as you put part of that, which is in the second place, first, and this sentence (hee delighteth not in such babblings) which is last, you have put in the middle betweene another saying, leaving out the ground upon which it is spoken, and all other words and passages, which I use to make it plaine. This is brave dealing is it not? Doe you thinke to make good by this meanes, what you have spoken? which is (as tis reported) this: That I doe maintaine blasphemy; which you labour to proove by these words: The Lord delighteth not in such babblings. I pray you, what is that which I say is babbling? Is it not this? namely, to pray to God for such things (notwithstanding *If*, be thrust in) as have no ground from the word? Is this blasphemy? Iudge righteous judgement. And henceforth (I pray you) keepe your eyes in your head; tis the place (as Salomon saith Ecclef. 2. 14.) where a wise mans eyes are. Consider before hand what the issue will be. It had bene well, if you had observed this rule, before you had presumed to put in practise such things as these.

6. The sixt place in my writings runneth thus: *Let him not* (namely, thy heart) *shift thee off with this, or the like poore excuse*: The Lord doth not see it good for thee; but rather tell him plainly thou knowest the Lord doth see it good for thee, because hee hath both commaunded thee to aske it of him, and hath also promised to give it; but thou (Oh false heart) with some or one of those before specified, hast made mee unworthy of the thing which I have asked, insufficient to apprehend the promise, and to receive it.

The ground of this speech is this: A little before I having shewed that the use of that point, which wee affirmed, did serve to the humbling of us in our wants, and that because of our weaknesse and corrup-

ruptions, wee have made our selves unworthy of many temporall blessings: I added this exhortation; Oh then, whosoever thou art, whensoever thou prayest unto God, and hee will not be found of thee, retire quickly to thy owne heart, and say unto him (as tis there more fully expressed) thou hast caused my loving Father to frowne upon mee, and cover himself in a cloud, so that my prayers cannot passe through, either in wanting or sayling in some or one of those particulars, required in prayer. Whereupon I inferred this saying; Let him not (namely thy heart) shift thee off with this or the like poore excuse, &c. as tis before repeated. Now wherein I pray you, is there any error or just cause to except against mee, for saying, that a Saint of God may say, that hee doth know the Lord doth see those things good for him, for the which hee hath both commaunded him to aske, and promised to give him? Are not those things good for Gods people, which God doth commaund them to aske, and promise to give them? How is it that you except against it? Can you find any of Gods servants thus reasoning in the Scriptures, concerning any particular thing which God hath promised them? and doth the Lord indeed know whether this or that, which hee hath promised mee, be good for me? Did Abraham make any such question concerning those promises Gen. 17. namely, whether it was good for him to be a father of many nations, and that his posterity should possesse Canaan? Or did Moses and the Israelits make any such question? Nay is there any place in the Scripture, which doth teach us that wee are to doubt, whether those things, which God hath commaunded us to aske, and promised to give, are good for us? Nay contrarily did not the Saints rather urge God for and with his promise? Note that example (omitting many others) of Iehosaphat 2. Cron. 20, when hee was compassed about by his enemies, hee proclaimed a fast, and did remember God of that promise (as appeareth vers. 9.) which was made long before 1. King, 8. 37. Hee made no question, but that it was good for them to be delivered, seeing (they performing what God required) hee had promised the same. What heresy is in this thinke you? But now (Oh lamentable to consider) that men should (at the least) thinke, there is little els but heresy and blasphemy in my writings; you deale with them as unkindly, as Hanun (2. Sam. 10. 14.) dealt with Davids servants; you have shaved off the one halfe, and cut off many of my words in the middle,

middle, to the destroying of their meaning, and deceaving of the reader. For you have here left out all the expository words, so that the Reader cannot gather any other but that I affirme, that whatsoever wee desire of God, wee are sure it is good for us, notwithstanding it is neither commanded to be asked nor promised to be given. And this is that which is generally rumoured about the Country. In this you deale very corruptly. The Lord open your eyes, that you may see your folly, and graunt that I may never labour to grace my owne proceedings by any unjust scandalizing, and disgracing others.

7. The seventh place (yet in it you have left out some of my words) is repeated not much amisse, and it will be easily cleared from being either erroneous or dangerous. All the error or daunger (as I conceive) you suppose to be in this place, is in that I bid the conditionall (*If*) to come out from among the petitions of the Lords prayer, and content himself with some meaner place, seeing hee was never placed there by Christs appointment. This if any (as I thinke) you suppose to be dangerous. Now that this speech doth containe neither matter of daunger or error, it shall plainly appeare to all. That prayer which wee call the Lords prayer, and so call it (as in my writings is specified) because it is the Lord Christs owne making, is declared by the Euangelist Mathew to us (you dare not deny it) as hee received it from Christ. Now our Saviour Christ in all that forme of prayer (and indeed it is *exemplar absolutissimum* such an absolute one, as that there is nothing essentiall to prayer wanting, (as wee have declared) neither is there any thing superfluous) doth not use this conditionall *If*, and therefore there is no danger or error in saying, that the conditionall *If* was never placed in the Lords prayer by Christs appointment. For had *If* bene essentiall to prayer, Christ could not have left it out of his forme of prayer, unlesse hee had left us an imperfect forme, as wanting either will or skill to make such a forme, which could not be mended. And who dare to affirme Christs forme to be imperfect, or once goe about to adde one particle to the further perfecting of it? And therefore why say wee not without blame (*If* being thrust in by man at any time, and not placed there by Christ) bid him come out from among the petitions of the Lords prayer? And why may we not boldly say without controlment, as our Saviour, to the plant not planted by his

8 23

I 2

Father,

Father, thou shalt be rooted out; for doth hee not robbe God of his glory, in that he doth goe about to make man thinke, that Christs forme of prayer, without him, is not so current? And doth hee not deprive us of many blessings now, as well as hee kept the Father in Mark. 9.22. without the blessing, for indeed, how shall a man that doubteth thinke (as St. James saith chap. 1.7.) to receive any thing of the Lord? And hath hee not luld us asleepe in security, when as by his meaning wee have bene perswaded to thinke, all is well, notwithstanding many things have bene amisse in us, which hath caused God to stop his eares at our cryes, and hid himself in a cloude, so that our prayers could not passe through? Speake now, and speake truely, what error is there in this saying?

8. The eight place in my writing runneth thus: So then to affirme the promises of God for temporall things, are conditionall (according to your owne words) is a doctrine of mans invention, and not of God; and certainly to make the best of it, it is but as one of the Popes unwritten verities. This speech (you know) is in my answer to your first argument, wherein I affirme no more, but what I have ground, both from the Scriptures, as also from your owne words, as in my sayd answer is plainely prooved. Your argument runneth thus: Those promises which have conditions implied in them, cannot absolutely be relyed upon, or expected, for our faith is grounded upon the promises; but the promise for outward things (although but necessary) are so. Ergo. In this argument I denyed your Minor proposition, being altogether untrue, and contrary to sound doctrine. This I made plainely appeare in that (as is there specified) the will of God (so much of his will as is necessary for man to knowe) is revealed in the Scriptures, which Scriptures, Gods written verities, are absolutely sufficient to instruct us in all saving knowledge, which I prooved by that of the Apostle 2. Tim. 3.15. Now (sayd I) whereas you affirme, that the promises for temporals are conditionall, notwithstanding in the whole Scriptures there is no condition exprest, what is it els but to affirme, that God hath not revealed so much of his will in the Scriptures, as is needfull for us to knowe. And to make this appeare, I brought your owne words to be your judge, as it doth there thus follow: You say that this position of yours (namely, that the promises for temporall things are conditionall) is one of Gods truthe (for you presse it upon men to beleve

as a truth from God) and yet you say, that God hath not expressed this truth in his word; for you say, it is implied, &c. From which premises I drew this conclusion: So then to affirme the promises of God for temporall things, are conditionall, is a doctrine of mans invention, and not of God; and certainly to make the best of it, it is but as one of the Popes unwritten verities. And thus much is made plaine by your owne words, as they immediately follow. Unwritten you confesse it is; for if any man should but aske you, where in the Scriptures doth God say the promises are conditionall? you have nothing to answer (for ought I know) but this, the condition is implied, &c. Now whether or not I have in this speech affirmed any more, but what the Scriptures, as also your owne words doe cleare, let the unpartiall and honest hearted judge.

9. The ninth place runneth thus in my writing: For you know and must needs confesse, that the Lord Levit. 26. and Deuter. 28. made absolutely to his people Israel precious promises. In which promises there is no condition implied, &c. Now by this and that which followeth, I made it plaine, even to the weakest capacity, that that of Lament. the sowerth, which you alleaged to proove the promise to be conditionall, is not any thing at all to the purpose. For your Minor proposition being denyed, you labour to proove it by that place thus: The Lord for the sinnes of his people doth strippe them of outward comforts, some times in part, some times wholly unto death; (as you proved Lament. 4. 15.) Ergo the promises of outward things have conditions implied in them, and are not absolutely intended. This was your doctrine. And how doth this proove the promises to be conditionall? Especially seeing the Lord (as in my answer is manifested) upon condition of their obedience, did absolutely promise to give them such and such blessings. If (saith he) thou obey, (.i.) thou obeying his commandements, all these blessings shall come upon thee; But if thou disobey, (.i.) thou disobeying my commandements, all these curses shall come upon thee, &c. Now while Israel walked with God in sincerity, they wanted nothing of that which God promised them, as the current of the Scriptures doe proove: But they rebelling against him (for they pluckt away the shoulder Zach. 7. 11.) He brought upon them this plague of famine, which the Prophet Jeremy doth here bewaile. The pittyfull women Lament. 4. 10. (according as hee had threatned Lev. 26.

and Deuteron. 28.) did eat their owne children for want of other meat. What now (as I there demanded the question) was the cause of this plague of famine? Your owne words there is the answer. The Lord did visite them thus for their sinnes. So then by this it doth appeare, that in proving your argument, you have spoken against your self, in that you affirme the sinne and rebellion of the Jewes was the cause why God did thus plague them. And is not this the thing which I labour to defend (yet now by you opposed) namely, that it is our (as it was their) ignorance, rebellion & infidelity which doth robbe us of many blessings, and bring upon us many punishments. So that for ought I see you are contrary to your self: Let all men now judge what danger there is in that which I have written: Notwithstanding you labour to make men thinke as bad of it, as possibly you can, in that you here in this place leave out those Scriptures, which I use to make that plaine, which I have sayd, as if there was no warrant for what I speake: The Lord lay not this your injurious dealing to your charge.

10. The tenth place in my writing is thus: The Saints of God may and ought, as absolutely depend upon the promises of God, for their dayly bread; (i.) for things necessary, as they may for the pardon of their sinnes. This point is confirmed thus: It is indifferently acknowledged by our whole Church, that the promises of God, concerning the pardon of sinnes, and life eternall, ought absolutely to be depended upon; without any scruple, &c. The ground of our depending upon God for soule or body, is his promises, which God in Christ made to all his servants, as the Apostle proveth 2. Corinth. 11. 14. all the promises (as well temporaries as spiritualls) are in Christ Yea, and in him Amen. Now that God in his word hath promised his servants things necessary for the body as well as for the soule, I made it appeare in divers places. As that of Peter 2. Epist. 1. 3. Math. 6. 25. to the end. Rom. 8. 32. and Iohn 15. 7. with divers other Scriptures and reasons, which are too long here to repeat, all which you have left out, as if I had no ground for what I speake. And here (I feare your study was to entangle) you have put downe this position, consisting partly of your owne words, and partly of mine, without quoting that Scripture, which I had used to proove it. As also you have thrust in this parenthesis of your owne (contrary to Psal. 73.) why could you not (if you had meant plainly) have

have quoted some or one of those Scriptures, which I cited to prove this position, as well as you have cited this in a parenthesis, which is none of mine, that so the Reader might have compared yours & mine together? But I perceive your meaning:

11. The eleventh place runneth thus in my writing: Hence it was (as I conceive, seeing to be persecuted for the truth, is such a blessed thing) that those tortured Saints, Heb. 11. 35. accepted not deliverance, that they might obtaine a better resurrection; and this made St. Paul Act. 21. 13. willing and ready not to be bound onely, but also to dye at Jerusalem for the name of the Lord Iesus. In my answer to your first argument it is thus written: Those in Heb. 11. 37. suffered those things for the truthes sake; neither did they accept deliverance. And Paul also 2. Cor. 11. 37. suffered those things for the Gospels sake in case of persecution, as hee testifieth 2. Tim. 3. 12. which kind of sufferings, both of Paul and those in the Hebrewes, are blessings, and the portions of Gods servants, not to be prayed against; but rather rejoyced in, &c. There it is thus written briefly, because in the other place, I did more fully explaine, and expresse my self, unto which I referred you, that so you might understand what I meant in these short speeches, as in my said answer you might have seene. Now wherein doth this, which I have written, disagree from the word of God? Yet (as it seemes) you take these for dangerous positions; namely to say, first that to be persecuted for the truth, is a blessed thing. And secondly that those tortured Saints Heb. 11. (seeing to be persecuted for the truth, is such a blessed thing) accepted not deliverance, that they might obtaine a better resurrection. And thirdly that wee have no warrant to pray at all against persecution, that wee shall not suffer. Now the word of God warranting the truth of all these positions, then there is no danger in them; but the word of God doth warrant them to be true as it is, and will be further proved.

First that to be persecuted for the truth, and for righteousness sake, is a blessed thing, those Scriptures Math. 5. 10. 12. &c. 1. Pet. 3. and 4. chap. and the 14. vers. quoted in my writings, doe plainly prove, &c. is further manifested in divers other places. So that what I affirme concerning persecution, is no more but what the word of God doth avouch to be true.

I say that persecution for righteousness sake is a blessing, pro-
be perfe-

be persecuted for the truth, is a blessed thing, and thus much is verified Heb. 11. 28. where it is said, that *Moses esteemed the reproach of Christ greater riches, than the treasures of Egypt.* Moses wee see (and tis recorded by the holy Ghost for a fruit of faith) counted the reproach for Christ, or persecution for righteousness sake, a blessing, a favour, or rich treasure of great waight, *Qua vel omnia Regum honoraria diadematata facile exsuperat.* And did not the Apostles also thus esteeme it, when as they rejoyced Act. 5. 41. that they were counted worthy to suffer shame for his name? And did not Paul glory in the crosse of Christ, Gal. 6. 14? Did Moses account the crosse of Christ such a rich favour, and did the Apostles rejoyce that they were counted worthy to have a part in it? And may not I affirme, without hieresy, that persecution for the name of Christ, is a blessing, or a blessed thing? Especially seeing in the first place (as wee may further add) Gods name is thereby glorified, as I before prooved from that of Peter 1. Epist. 4. 14. And secondly in that thereby the Gospell is furthered, and its faithfull professors *imboldened to speake the word without feare*, as tis to be seene Philip. 1. 12. 13. 14. And thirdly seeing the reward of those that doe suffer for Christ, is so excellent, for *theirs is the Kingdome of Heaven.* And to speake truly, this is a favour which God giveth to his Saints for a signe: the persecuted, and that in that they are persecuted for righteousness, are said to be blessed, and thereby they are sure, the Kingdome of Heaven is theirs. So that (as one neatly observeth) *all our fiery tribulations fall under the nature and definition of Sacraments, they are so many visible signes of invisible graces*, without this Sacrament, this fire of tribulation a man cannot be so sure of his salvation, for *all that will live godly, shall suffer persecution*, 2. Tim. 3. 12. which is indeed an evident token of a mans salvation, and that of God: being given to him in the behalfe of Christ, (Philip. 1. 28. 29.) *not onely to beleve in him, but also to suffer for his sake.* By this I hope you see that to say persecution, is a blessing, or to be persecuted for the truth, is a blessed thing, is cleared from being dangerous. And I doubt not, but so will the second also: for in saying that those tortured Saints accepted not deliverance, that they might obtaine a better resurrection, I say no more, but what the holy Ghost expressly speaketh. And whereas I affirme the consideration of the blessednesse of persecution, was a motive which did stirre up to hold fast the profession

profession of their faith, and to be willing and ready to resist even to blood; it is no more but what the Apostle here teacheth. Hee tells us vers. 26. that Moses esteemed the reproach of Christ greater riches, then the treasures of Egypt; for hee had respect to the recompence of reward. *Non temere mens in iudicando resolvit in alteram partem* (as one saith upon the place) *sed in deliberando intuebatur in pramii largitionem*. Was not the recompence of the reward now a motive which mooved Moses to make this choise, and to esteeme the reproach of Christ as he did? And had not these tortured Saints, not accepting deliverance, a respect to the recompence of the reward too, thinke you? Was not the joye that was set before them, a motive to perswade them patiently to indure the crosse, and to despise the shame? Yea doe not the very words there following proove so much? If this be true (and who can deny it?) wherein am I to be blamed, for saying that, *Hence it was (seeing to be persecuted for the truth, is such a blessed thing) that the tortured Saints accepted not deliverance, that they might obtaine a better resurrection?*

Now in the third place, *That wee have no warrant to pray at all against persecutions, that wee shall not suffer*; the Scriptures doe plainly shew, as those Scriptures, which I have quoted in my writings, concerning this thing, doe plainly manifest. *It is* (as I have already said) *the portion of Gods people to suffer persecutions*, and without drinking this potion of tribulations here, there is no drinking of the full cup of pleasures in heaven. Wee must be with Christ in the garden, and pertake of his afflictions, or els wee shall not be with him in Paradiſe, and pertake of his pleasures. *If wee suffer with Christ (saith the Apostle 2. Tim. 2. 12.) wee shall also raigne with him*. If wee are with Christ in his afflictions, wee shall be with him also in his elucation, in his Triumph, els not.

Consider this (I pray you) and then tell me whether wee have any warrant from the word to pray at all against persecutions, the afflictions of the Gospell that wee shall not suffer; seeing without suffering with Christ, there is no raigning with him. Paul (I finde) exhorted Timothy (2. Epist. 1. 8.) to the partaking of the afflictions of the Gospell, but I find not any warrant, any place, wherein God doth commaund us to pray against persecution, or promise us that wee shall not suffer. If you or any one shall now aske, how wee

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must pray in time of persecution? The answer is thus already made in my said writings: *All the prayers that we are to make in this case, must be to desire the Lord, that he would give us strength and patience manfully to persevere in the truth, and that he would make us instruments of his glory.*

Thus what I affirme in my writings, concerning persecution, and those tortured Saints Heb. 11. is cleared by the Scriptures from being dangerous.

But now to your collection: In which writing (as before is specified) I use the very phrase of the Scripture, which you have left out, and here you bring me in to affirme, that the Martyrs Heb. 11. that are said not to accept deliverance, did refuse it, or they might have bene deluded if they would, which words are not in all my writings, but they are of your owne invention: So that the Reader cannot conceive, but that I affirme, those Martyrs had deliverance offered them, but they refused to enjoy their liberty together with the freedome of their consciences. And to the end you might strengthen these conceits, you have added this parenthesis of your owne (so the Martyrs persecuted themselves.) In which saying you doe but labour to forestall the judgement of the Reader, and possesse him with a bad conceit of what I have written before, indeed hee doth truely understand, or know what I have written, that so you might the easier shape all to your owne foote. Besids in this your extraction, you have not placed those words which are mine, as I have written them; but you have taken some from the answer to your first argument, and some from your other writing: whereas you had done better, had you placed my words, and mine onely in their proper places. I leave it to your conscience what you intended in doing the contrary. Meane time (I am sure) I undergo many scandalls and foule reproaches, which by reason of you, and your proceedings are most falsely laid upon me.

12. The twalefth place runneth thus in my writing: *Concerning those 2 places which you produce to prove your position, you doe greatly mistake the true meaning of the holy Ghost in them: For the meaning of the holy Ghost in that of Eccles. p. 1. 2. 3. is quite contrary to your interpretation. For your interpretation is according to the judgement of the world, which judgement the holy Ghost doth condemn; as appeareth vers. 3. for saith hee, this is an evill among all things that*

are done under the Sunne, &c. Men of the world judge is fit, but what
it becometh because they say there is no difference between the just and the
unjust, concerning these things, must their saying therefore be true?
Alas it is no such matter, &c.

This (you know) is written in my answer to your third argument,
wherein I give you to understand, that you have greatly mistaken
the true meaning of those 2 places, which you alleadged to proove
your position; and that the meaning of the holy Ghost in that of Ec-
cles. 9. 1. 2. is contrary to your interpretation. Now what is your
interpretation of those words? Is it not this? namely, *that there is no
certaine bettering of the outward state by faith and grace?* For after
you had repeated the words of Eccles. 9. 1. 2. you say thus: *Which
could not be so, if there were any certaine bettering of the outward
estate by faith and grace.* So that here you make the Wiseman to
patronize your saying, and that these words of yours (*There is no
certaine bettering of the outward estate by faith and grace*) is the
summe or meaning of the holy Ghost in them. Whereby it doth ap-
peare, that you make the meaning of the holy Ghost to be according
to the judgement of the world. For you make the holy Ghost to
patronize this speech, *There is no certaine bettering of the outward
estate by faith and grace*, which saying is the saying or judgement of
the world, and condemned by the holy Ghost ver. 3. Now that the
holy Ghost doth condemne your judgement, being (as I said be-
fore) but the judgement of the world, appeareth plainly, in that is
shewed in this verse, that you offer violence to that text, in drawing
a conclusion, which hath no sound footing from it, the meaning of
it being (as appeareth by this verse) contrary to your interpreta-
tion.

But here (notwithstanding that before specified) you give out in
this collection that I affirme; that when Salomon saith Eccles. 9. 2.
all things come alike to all, and there is one event, &c. hee speaketh
not as the truth is, but according to the judgement and censure of
the world, &c. Is there any such saying in my writings? or doe I say
that Salomon in that place speaketh not as the truth is? I remember
indeed, that I have said (and so doe still) that your interpretation of
that place, is not as the truth is, but according to the judgement of
the world; but you find not this in all my writings, that Salomon in
this place speaketh not as the truth is. What is this better then a

plaine falsifying of my writings, and a laying false imputations upon me? But let this passe; and in conclusion I pray you take notice, that an argument framed according to the true intent and meaning of the holy Ghost in that of Eccles. 9.1.2. will not in any measure contradict what I have affirmed, concerning prayer for outward blessings.

13. The thyrteenth place is thus in my writings: *In this argument I deny your Major proposition, a doctrine more fit to be spread out, then taught in the Church of Christ, being as was your first proposition, a chief pillar of the Church of Rome. This wee will make plainly to appeare: Whatsoever is mans duety to observe in Gods service, that must be commanded by God, for nothing but a commandement from God can make a man owe a duety to God.*

This is the ground of that conclusion, which is there proved by that of Eccles. 12.13. and that of our Saviour Math. 28.20. whereupon I inferred this speech: *Now if any man shall teach men to observe any thing as a duety, which God hath not commaunded, tis beyond his commission: A created worship, a worship of his owne invention, which God never required.* What is the whole drift of my speech, or what is the doctrine which I said was more fit to be spread out, then taught in the Church of Christ? Was it not this? Namely, to make examples, without any commandement, to be the ground of a duety, seeing such service (as in my writings is proved) is will-worship, and will-worship is idolatrie. And wherein (if you speake truly) can you find fault with any thing, which I have there written? For is will-worship, which is idolatry, fit to be taught, or cast out of the Church of Christ? and is not that will-worship, or a created servite, which is offered to God, without the authority of any commandement? For who requires such a service at thy hands? Nay if this doctrine was but reasonably pressed; Examples without the authority of any commandement, are sufficient grounds of duties; or examples (tho commanded) are equivalent with precepts in Gods worship, would it not looke more towards Rome then Sion? There is great difference betweene following the examples of the Saints in things indifferent, as things indifferent, & betweene making their examples without any commandement, to be the ground of a duety. In the first wee shew our Christian liberty, it is not forbidden: In the other wee shew voluntary humility, in creating such a service, which never came into Gods heart to require of us. Had you well
con-

considered the drift of my writings in this particular (all by-ends layd aside) you could not (me think) have dealt with it so injuriously as you have; but it seemes you are glad to catch any advantage, where indeed there is none. For here you have in that confused manner patcht together this collection, partly with my words, and partly with your owne, as that the reader cannot rightly conceive the drift or ground of my writings, concerning this particular. I would you had presented to the Readers view my writings, and mine onely in its proper kinde, then had you bene free from blame, and I from many scandalls.

14. For answer to this fourteenth place, I referre you to that which I have already written, from whence you gathered this collection, and there I doubt not you will see a plaine difference betweene Praying and Saying.

15. Concerning the fiftenth place. I referre you and the Reader to that which I have already written in my answer to your fifth Argument, from whence you drew this collection. The summe whereof is to shew that this ground of yours, is very weake to contradict a commandement, and nullify a promise, seeing it is uncertain why there Paul prayed for Trophymus his health, and could not recover him; for who knoweth whether Trophymus did dye, or recover of that sicknesse? for my part (as I said before) *I know not how this can be rightly resolved, unless you can call either Paul or Trophymus from the dead againe.* And what can you make of this? You labour indeed to make it seeme as bad as may be, for why els have you not set downe the same words, which are written in your Argument, and repeatedly used by me in my answer?

16. In this sixteenth place you deale very injuriously, in that you have set it downe for one of my Assertions, notwithstanding there is no ground for it in all my writings. I remember indeed that in a letter I wrote this unto you: Whereas you say (where I repeated your owne words) that absolute prayer for temporall necessities (the tenent which wee hold) is an uncouth and proud conceit, without warrant, tending to evill, you doe in that saying no lesse then blaspheme the truth. And in the conclusion of my answer to your arguments, I add this speech: *It is (namely your opinion) a perverting of the promises, besides their intendment, and the teaching of an ignorant, and unwarrantable kind of praying.*

In these sayings I affirme, first that you doe no better then blasphemeth the truth, in that you say this opinion, namely, *That temporall necessary blessings ought to be prayed for, without doubting and wavering, &c.* (being the ground of our tenent) is an uncount and proud conceit, without warrant tending to evill. And secondly, that your opinion contained in your Arguments, is a perverting of the promises besides their intendment, and the teaching of an ignorant and unwarrantable kind of praying.

Now if it doth appeare that these above named grounds, concerning praying for outward necessities, are warranted for truth by the Word of God, then you must confesse your rashnesse in censuring; for no one can say, that any part of Gods truth is a proud conceit, tending to evill, and not blaspheme it. And furthermore if it appeare that the drift of your Arguments is to alter the nature of the promises, contradict commandements, and to establish a will-worship, then it is an ignorant and unwarrantable kind of praying; for ignorance is the mother of will-worship, and to teach will-worship, is to teach but an ignorant kind of service.

Now whether the grounds of my writings (which you say is a proud conceit) are agreeable to the truth or not; or whether your arguments doe bend their forces to alter the nature of the promises, contradict commaundements, and so establish any thing more but a will-worship, a duety, which God never commanded, let our writings witness.

But you here give out without any *If*, yet absolutely false, that I affirme, *That for any to teach men to pray with submission to the will of God expressed, is to blaspheme the truth, &c.* whereby you pretend, which you absolutely affirme, That the ground and drift of my writings is to proove, that no man, without blaspheming the truth, and teaching of an ignorant and unfaithfull kind of praying, can teach men to pray with submission to the will of God expressed. And to the end you might fasten this false imputation on me, and my writings, you have so framed this extraction, as that it doth agree with the title or preface of these your learned collections, which you say is the ground of my writings. There you profess that the matter wee stand for, is praying for temporall blessings in the particulars, without any condition, expressed or implied of the will of God therein; and here (to make both ends meete) you bring

bring me in to conclude ; That for any to teach men to pray with submission to the will of God expressed , is to blaspheme the truth, &c. As if this was the principall thing I aymed at, to proove in that which I have written, namely, that we must not pray for temporall things , with submission to the will of God expressed in his word.

Alas *M^r. Norrice* , is this the thing, which I hold , concerning praying for outward blessings ? or is there any such thing written in those papers , which I sent unto you ? Who that had his wits about him , would once avouch it ? Especially seeing the principall thing I aymed at , and pressed in them , was to perswade men to frame all their prayers according to Gods will, revealed or expressed in his word. And can any petitions be made with more humble submission to the will of God , then when they are made agreeable to his word, wherein his will is revealed ? This is the will of him that sent me (saith Christ) that ye keepe my commandements. And againe, this is the will of God, that ye beleve in Iesus Christ, whom hee hath sent. And doe wee not pray with submission to the will of God , when our prayers are made agreeable to his word ? Nay, how can a man pray to God for this or that , which hee hath commanded to aske , and beleve to receive that which hee hath promised to give , and yet such petitions not made with submission, and agreeable to his will. Unlesse this I know that can , for I cannot.

M^r. Norrice having first laid his foundation (namely the Title) pretending it (tho' falsely) to be mine : And secondly the particular Assertions of his calling from my sayd writings , affirming that his sayd collections (but how true it is , curious Reader , thou mayst plainly see) doe agree with my writings ; wherunto (with more boldnesse then wellcome) hee subscribed my name. Hee proceedeth, and in the third place layes downe a certaine distinction of faith of his collecting , from whence hee drew certain conclusions. And here thus it followes.

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 1644

THIRD PART.

M^r. Boye his distinction of faith, wherein the foundation of his building is discovered.

WEe distinguish faith into 2 sorts; the one is called justifying or eternall faith, because the object of it is eternall, to wit, the eternall promises.

The other is called temporary, because the object of it is temporall, concerning temporall things, both which are required in Gods servants: the one to keepe the soule to eternall life; the other to preserve the corporall life here, for the just shall live by faith. *Totidem verbis.*

By which it followes;

1. That all his quotations of Scripture, concerning faith in the promises, are to no purpose, seeing they intend the justifying faith onely; as that the just shall live by faith, &c.

2. That wee have no promises at all concerning outward things, for that there are no promises made to a temporary faith, nor to temporaryes.

3. That none can have helpe in their greatest misery; for a temporary faith doth them fayle, Math. 13. 21.

4. That a justifying faith is not sufficient for matters of this life, and temporalls, but there is need of another kind to be joyned with it, for (so hee saith) both these kinds are the gifts of God.

Sic debile fundamentum fallit opus.

EDW. NORRICE.

The Answer to this third Part.

FOr any one to speake and affirme any untruth, tho the matter it self be of no great consequence, is neither laudable or approved with God, or honest men, Notwithstanding you have not onely here

here affirmed an untruth, which is of no great consequence, but also in a matter (at least as the Reader may convert it) of some weight. For here you say that you have transcribed this distinction (*totidem verbis*) just in so many words, as I have written it: when as you have converted some of my words into your owne, and in stead of this saying in my writings (*the other to preserve and provide necessities for the body, while God shall give him life, &c.*) You have put downe these words (*the other to preserve the corporall life here, &c.*) In the altering of which sentence, I know not your intentions; but this I am sure of, it doth prove that to be untrue which you here affirme, namely, that my distinction of faith is here written, *totidem verbis*. I hope your pen doth not run so in other matters, as it hath done in this; where it transcribes not truly six lines without sending with it an untruth? But let this passe. I proceede to the distinction it self.

Though our Apostle saith Ephes. 4. 5. there is one faith, that is, one faith that justifieth unto eternall salvation, yet hee doth not deny that there be no more sorts in any sence. For besides that one faith, which for distinctions sake, wee call saving faith, which apprehends Christ unto eternall life, there are (as the Scriptures doe witness James 2. 19. 1. Cor. 13. 2.) other sorts of faith in another sence.

Concerning the sorts of faith I rested there, in this distinction of eternall and temporary faith, as fittest to the purpose where I used it. Which distinction (seeing here you most unworthily except against it) I aggresse to cleare.

To cleare this distinction then from being erroneous or dangerous, I need say no more, but what I have said already; but to give the well-disposed Reader further satisfaction, it will not be unmeet to have it further amplified. A little before I used this distinction, I desired you to note (as in my writings doth appeare) that when I imputed the lacke of outward necessities, to the lacke of faith, I did not call the faith of Gods servants into question, whereby they are justified before God; seeing a man (as I acknowledged) may have faith to justify himself before God, and yet want faith in apprehending a temporall promise. Whereupon I inferred this distinction of *faith Eternall and Temporary*: Not calling it temporary for that it self indureth for a time, but so calling it (as the words are) for the

object it apprehendeth, which is some temporary promise, or blessing, and the other Eternall, for the eternall promise it apprehendeth. Which 2. sorts of faith (as the words immediately follow) being divers in respect of their severall object, each of them ought to be referred to his proper object. Eternall or justifying faith to eternall promises; and Temporary faith to temporall promises. So then as you say (and that truly) whosoever commeth short of Heaven, it is because hee wanteth faith in apprehending the eternall promises: So wee say (and that truly) that whosoever wanteth bread, it is because hee lacketh faith in apprehending the temporall promises. So farre there. To this purpose I also spake in my answer to the preface of your Arguments. By which words it is plaine, in what respect I approve of this distinction, and call faith there *Temporary*: not in that it lasteth but for a time (as you falsely dreame) but for the object it apprehendeth, which is some *Temporary promise and blessing*; and the other I called Eternall, in that it apprehendeth eternall promises, or blessings. So then faith is distinguished into faith eternall and tempory, in respect it apprehendeth severall objects: Which 2. apprehensions if wee understand faith in that generall sence, as it is defined Heb. 11.1. which is as well the evidence of things eternall, as temporall, or as it apprehendeth both eternall and temporall favours and promises. If I say wee understand faith in so generall a sence, these 2. apprehensions are but severall acts of one and the same faith, els not.

By all which briefly it doth appeare, that your excepting against this distinction, is but frivolous; and that the foundation of my building is discovered to be so firme, as that all your Petrinell flashes can not shake it, and that by your conclusions, or sequells, you doe but labour (as it will appeare) to bring a darknesse upon *Gospen*, which will not be, for I call faith temporary, not because it lasteth for a time, but because it apprehendeth temporall promises and blessings, by which it doth appeare, that your conclusions for the most part doe not follow from any thing which I have written, seeing you make tempory faith in that respect and sence, as it is said to last, but for a time to be the ground of your conclusions. And therefore to each of these conclusions, I returne in this brief answer.

First my quotations of Scripture, concerning faith in the pro-
mises

mises (contrary to your saying) are to good purpose, and pertinent to the matter, seeing they intend that faith, which the Saints of God ought to have, to apprehend temporall promises and blessings.

2. Secondly that wee have as good and firme promises for the things of this life, as for that which is to come; notwithstanding there are no promises made, either to a temporary faith in that respect, as you call it Temporary, namely, as it is said to last but a while; nor to Temporaryes, that is, (as I conceive your meaning) to those who are out of Christ Iesus. Thus much I knew before, as also maintained against you, as appeareth in my answer to your third Argument. For among other your assertions, this is one, namely, *that, the very same dispensation in outward things, belongs to one as to another* (to the evil and the good) *and there is no difference*; which assertion I there opposed, and made it appeare to be a position, contrary to sound doctrine; and thus much you doe now in this place acknowledge, in that you say, *There are no promises made to Temporaryes*, that is, to wicked and ungodly persons. So that you have justly brought that upon your self, which you unjustly intended against another. For (by your owne confession) you contradict your self: If that in your argument be true, then this here must needs be false; if this be true, that cannot be currant. I pray you take notice of this, and the Lord give you an humble heart, and willing minde to confesse your sayling.

3. To your third conclusion I thus answer: That notwithstanding temporary faith (so called by you, because it lasteth but a time) doth faile, when tribulation commeth, Mat. 13. 21. Yet it doth not therefore follow from this distinction, that more can have assurance of helpe in their greatest misery, seeing in my distinction (yet not mine onely) I termed that faith tempory, not (as you faine would have me) because it lasteth for a time, but because it apprehendeth temporall promises, and blessings. Nay doe not I labour to perswade the Saints of God to beleve that they may have assurance of helpe, and deliverance in and out of temporall *plagues* and miseryes, if they are not found to lacke *temporary faith*, that is a firme and stedfast apprehension of the temporall promises, which God in Christ Iesus (as the eternall promises) have firmly made to all his servants?

4. To the fourth conclusion I answer, That if by faith here you understand faith in so generall a sence, as it is in that of Heb. 11. 1.

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that

that is, as it apprehendeth both temporall and eternall promises, it is sufficient, both for the matters of this life, and that which is to come; for faith there generally conceived, apprehendeth both things eternall and temporall, as before I have shewed: but if by faith here you meane that speciall *one faith*, which justifieth to eternal saluatiō, being an apprehension of a thing that is eternall, and an Act of that faith, Heb. x. i. r. You shot besides the marke.

Now whereas I use these words, *These 2. kindes (or sorts) of faith are both the gift of God*, I therein speake but the truth, for as the former, namely, *Iustifying, or Eternall faith*, is (as one faith) a *perswasion given of God, for apprehending eternall life and his Adjuncts*. So the second, namely, *temporary faith* (so called as before I termed it) is a *perswasion given of God, for apprehending temporary life with the Adjuncts*. So that now you see (notwithstanding your great stirre) this distinction being thus grounded upon the word of God, remayneth unmooveable; and I doubt not the foundation being so firme, but that the building will also stand, notwithstanding all the stormes and tempests that beate against it; For *Sola veritas invicta opprimi, sed deprimi non potest*. And I am bound to say, that the maine doctrines, in my writings (as by them may appeare) are warranted for truth, by authority of Scripture, and if need did require, it may be prooved warrantable by authority of approved writers, both at home and abroad, notwithstanding I must therefore be slandered and derided.

EPILOGVS.

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EPILOGVS.

THe ground and foundation of all these horride reports, which are scatered abroad of me (good Christian) concerning prayer for outward blessings, I here present to thy view; is it not *Mr. Norrie* his collections from my writings, which hee affirmeth to be my Assertions, &c.? Whereunto I have here directly answered; Iudge righteous judgement; are those reports true, which thou hast heard reported of me? Have I affirmed under my owne hand, and in my owne name, first, That to teach men to pray for temporall benefits, with submission to the will of God expressed, is to blaspheme the truth? Secondly that wee may pray for any thing and have it? Thirdly that Gods will must be subject to our wills, and to what wee desire? Fourthly that whosoever wanteth outward necessities, have no faith, but are meere infidells, and the like fooleries? Have I either taught these fopperies, or are they affirmed by me in any of my writings? Who hath ever heard or seene it? Where doth he dwell, or what is his name? If these reports be but flying speeches, and meere flanders, and thou canst not produce any to stand forth to justify against me, that I affirmed these particulars, neither that any other to shew it under my hand, then know (whosoever thou art, that hast received these accusations, and againe report them) that thou hast gone beyond thy bounds, seeing one of Gods Canons runneth thus: Receive not an accusation against any one under 2. or 3. witnessos. And againe; Iudge nothing before the time, 1. Cor. 4. 5. Yea but (it may be) thou wilt say, that those rumours, which thou receivedst, and againe reportedst, concerning me, came from *Mr. Norrie*, and it is strange if he should speake or write anything, much more such foule things of any one, without sound and sufficient warrant. Strange and lamentable it is indeed, yet how true it is, I leave it to thy godly and judicious judgement, comparing my writings with his collections. And if thou findest (after due examination) all these (as hee here affirmeth) to be my assertions, and that under my owne hand, then let me beare the blame for ever; but if not, then know, that the reproach I thereby suffer, is very great, and to me the more grievous, in regard it is brought upon me by such a one as he; whom notwithstanding I desire, that hee would yet once ingenuously confesse, wherein hee hath offended. In the meane time for my part, I

can take it as a glory to passe by offences. Howsoever to finish all, give me leave to add this *memento* by an apostrophe. *Mr. Norrice* you know that long since I made you acquainted with the grounds I hold, concerning praying for temporall blessings, whereunto at first you assented, but not longe after you framed 5. Arguments, intending thereby directly to contradict that which before you assented unto; which Arguments you sent to me, and withall desired that if they were faulty or sayling, I would send you word wherein: As also set downe in writing my opinion, concerning prayer for outward blessings, which thing (at length) I did, and sent you (as you desired me) in writing both an Answer to your Arguments, as also the grounds concerning the point before specified, wishing you to shew what I had written to whom you would.

This being done (had you well done) you should have shewed (had you shewed any) my writings, and mine onely, that the Reader might have judged accordingly. In stead of so doing, you drew certain collections, grounded upon snaps and snips of my writings, wherein sometimes my words are corrupted, sometimes cut off by the waste, to the destroying of their sence; sometimes some clause of your owne thrust in, as if it were mine, and sometimes doctrine soysted in, for which you have no ground in my writings, but indeed denied and opposed in them, as in this my answer it doth and may appeare. And yet for all this, you are not ashamed to say (I wonder at it) that in this paper you have presented to the Readers view no more, but a view of my Assertions, set downe under my owne hand, and here you have laid your credit downe to pawne, that these collections of yours, doe agree with that which I have written, as appeareth by these words (*Concordat cum originali*) which you have subscribed immediatly after your collections; notwithstanding that collection immediatly going before (I will be bould to say it, and that without an *If*) is a doctrine of your owne invention, and none of mine, which yet you have here fathered upon my writings.

O Tempora, O Mores! Let all men judge whether you have not grossly carried your self in this matter, in that you have laboured by your false collections, to make me odious in Towne and Country. If you have thus abused my Assertions, spread before your eyes, faire writing, what marvaill is it, though some prejudicall Heare give credit to your speeches, and through your meanes abuse

cares of many with many sencelesse fopperies? If you by this your
dealing, either out of malice or passion, have not onely raysed scan-
dalls and foule reproaches on me, but also to effect your owne ends,
gone about to pervert both Priest and people; then know that God
will find it out, and that without timely repentance, publicly
reproove them. God give you so to consider of it,
as it may never be laid to your
soules charge.

F I N I S.

